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TAMIL CULTURE

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THE TWELFTH VOLUME OF TAMIL CULTURE

With this number we are entering the twelfth year of publication of *Tamil Culture*. The circumstances under which we were unable to issue any number after 1964 (Volume XI) and the readiness with which the Reverend Provincial Superior of the Madurai Province of the Society of Jesus — true to the tradition of Jesuit interest in Tamil studies handed down from the time of Father Beschi early in the eighteenth century — came forward generously to assist us have already been explained in a circular sent to the subscribers.

Tamil Culture will continue to be the organ of the Academy and its policies will remain unchanged, being implemented as hitherto through the Editorial Board, the Chief Editor and the Joint Editor. The Managing Editor, whose appointment is made in consultation with the Reverend Provincial Superior, is entrusted with the managerial responsibility.

When in 1955 the Academy of Tamil Culture adopted *Tamil Culture* as its official organ, the Chief Editor said *inter alia* "in its activities and functions, the Academy proposes to be directed by the high principles of scholarship and steer clear of partisan politics and sectarianism, which unfortunately so often invade the hallowed precincts of study and research". He also warned: "It is clear that the neglect of studies and research concerning Tamil India can give room to gross errors and misleading judgments in the writing of Indian History and the expositions of Indian Culture and Indian Literature". That we still cannot rest on our laurels would be evident from what a foreign scholar, Dr. Charles Fabri, said as recently as 1961 in a Government of India publication, entitled *Contribution of the South to the Heritage of India.* "For something like forty years, a small body of scholars have been trying to impress upon the world that Indian Culture was composite and that the nineteenth century conception of the so-called 'Aryan' civilization was false... And yet, it is still difficult to convince the world that the contribution of South India to this composite culture was enormous. It has been said that it is far more easy to convince the world of a false notion than to correct

it". Let us therefore rededicate ourselves to the task we set before us in 1955.

Thanks to the growing interest in Tamil Studies all over the World, we have found a new and valuable ally to share our task, viz., the International Association of Tamil Research. This Association was founded in New Delhi in 1964, by some of the well known Indologists who attended the International Conference of Orientalists held in that city with the following office bearers:

President:	Prof. Jean Filliozat, Director, L'Ecole des Langues Orientales Vivantes, Paris, and Institut Francaise d' Indologie, Pondicherry.
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Secretaries:	Dr. Kamil Zvelebil, Professor of Dravidology, Charles University, Prague.
	Prof. Xavier S. Thani Nayagam, Professor of Indian Studies, University of Malaya, Kuala Lumpur.

This Association has now convened in Kuala Lumpur, Malaysia, an International Conference-Seminar of Tamil Studies from April 17 to 23, 1966 with a view to bring together for study and discussion, scholars connected with Tamil studies and allied fields, and will assess Research and Teaching and promote further research on a great number of questions which are of interest to all those engaged in Tamil Studies. The President and a few other members of the Academy including the Chief Editor and the Joint Editor will be attending this Conference-Seminar, when the possibilities of effective collaboration between the Academy and its organ *Tamil Culture* on the one hand and the International Association of Tamil Research on the other in the implementation of their common objectives will be fully explored.

—EDITORIAL BOARD.

Suggestions to Research Schools and Lexicographers in Tamil and Dravidology

H. S. DAVID

In my unpublished thesis for Ph.D. submitted to the University of London in October, 1952, I gave an exposition on the origin of the abstract nouns of quality—paṇpu-p-peyar, which I consider as one of my chief discoveries. To prove my point I had quoted several instances from Tamil, from other Dravidian languages and from the Indo-Aryan group.

§ 1. *The Abstract Noun of Quality*

My contention is that, at the earliest extant stage of Tamil, the particulars involved as suffixes for this purpose were "-um" (the "co-ordinator") and "ai", the shortening of "āy" = becoming, turning into. This ending "umai" was added to the adjectival roots, like "per, cir, pac, ar" etc. to form the abstract nouns of quality, "perumai, ciṛumai, pacumai, arumai", just as "-iya" was added to connote the *attributive* function and formed the secondary adjectives: "periya ciṛiya, ariya" etc. If this bit of research had been published a little earlier, there would have been no room for any lingering doubts in the mind of the Moscow research scholar, Mr. Michail Sergeyevitch Andronov, as shown in his work, *Tamil'skij Jazyk*, Moskva, 1960, as to whether the original word is "peru" or "perumai". For, I have shown as early as 1952 that "-Umai" stands in Tamil as "heit, -npis, -schaft" stand in German; "hood, -ness, -ty, -ity" in English, "-tvam, -tas" in Sanskrit; "-tās" in Latin; "-tā" in Italian, "-tād" in Spanish, -"tāde" in Portuguese etc. In certain nouns, however, already in the earliest Tamil texts, there is revealed the phenomenon of *syncopation*.

I have already alluded to this phenomenon in my article on Paḻamoḻi, in Tamil Culture, April-June, 1961, Vol. IX, 2 Pages 174

to 176 under the heading "-miṉ", which (I have shown there) is the *syncopation* owing to rapid pronunciation, of "um-iṉ". Thus "cey-um-iṉ" (=do it now) became "ceymiṉ". In the latter form the "m" is doubled as compensation for the loss of "u". In this falling out of the intermediate "u" in "umai" lies the origin of such syncopated abstract nouns of quality as "naṉmai" originally "nalumai" and of such verbal forms as "ceṉmō", from "celumō" and "ceṉmē". Elumpu (=bone, skeleton) syncopates occasionally into "eṉpu" as in Nālaṭi 292:—

> என்பாய் உகினும் இயல்பிலார் பின்சென்று
> தம்பாடு உரைப்பரோ தம்முடையார் ?

In fact, it is this *syncopation* that can be the only rational explanation of the "viṉai eccam" forms, like "ceṉṟu" in the first line quoted here. Readers of Puṟanāṉūṟu are familiar with such forms as "pāyuntu". "Cel" (=to go) would thus have the analogous "cel-untu", which by syncopation becomes "celntu" > ceṉṟu. I shall return to this important point later on.

§ 2. *The elision of "U" in other languages, especially in Latin*

This dropping of "u" or its elision is not a phenomenon peculiar to Tamil. It is found in Latin, for instance. In nearly all the Indo-Aryan languages, the word for "moon" starts with the initial "m". Some German scholars maintain that the verbal root for this was "mā" (=measure) in Sanskṛit. Confer the words "mētron, mētre" in Greek and English respectively. This was because the moon *measured* out the successive nights of the month. This is evident to anyone who watches the crescent moon waxing, as did this poet, the author of Nāl. 125:—

> பெரியவர் கேண்மை பிறைபோல நாளும்
> வரிசை வரிசையா நந்தும் ;

or the full-moon waning:— வரிசையால்

> வானூர் மதியம்போல் வைகலும் தேயுமே
> தானே சிறியார் தொடர்பு.

[In the ensuing paragraph, sanskrit "candra" is the exact equivalent of Lat. "*cand-;* candeo" = I shine, "candidus"= shining].

Anyhow, Sanskrit has "mas" (or "candra-mas" or "candramā's", RV. 8, 82, 8), German Mond, English *Moon*. The words for *month* are from the same root and analogous: Sanskrit has "māśa", German "Monat", English "month". Latin has "mensis" for "month", but for a long time the Latin "luna" for "moon" seemed to have no connexion with "Mond" or "Mās", though it has some connexion with "lunacy" and "lunatics".

Research scholars, however, in working through the inscriptions of the Roman royal lawgiver of the 4th century, B.C., Numa Pompilius, came across the original word for moon in Latin, "*muluna*", which in a later set of inscriptions occurs also as "mluna". Thus first the "u" was elided and then the "m". The elision of "u" is significant for our purpose.

Another instance of the elision of "u" in the intermediate position of words will close this section. Students of Latin are familiar with the four significant parts of verbs, which suffice to show how regular verbs should be *conjugated*. They are the 1st, person singular of the present tense indicative, the present infinitive, the 1st person singular of the present perfect of the Indicative Mood and the Supine. For the 1st conjugation verb "amāre" (= to love), they are respectively "amo, amāre, amāvi, amātum". Between 1919 and 1923 we were taught at school that these four parts for the verb "sufferre" were respectively "tollo, sufferre, sustuli, sublātum". "The beauty of children is their wonderful trust" writes Mildred B. Kolander in the "*Friar*" of January, 1964; but even at that stage of childhood the lurking suspicion that something was wrong somewhere made me query once or twice the Latin teacher, who happened to be my own father. Years afterwards I found out that I was right in my suspicions. The four parts have apparently nothing in common, except for "tollo" and the "tuli" part of "sustuli". Evidently the prefix "sub" has been added to both "-tuli" and "-ferre" to transform them into "sustuli" and "sufferre" respectively. But what is the connexion between those two? Are they parts of the same verb or are they different verbs altogether? A comparison with Sanskrit, another tongue of the same group shows the latter alternative to be the true one. For "tulā" in Sanskrit means a balance, the verbal root "tul" (M. W. Dictionary, p. 451) = to bear or support a weight, like a

balance or a well-sweep. Hence the Tamil "tulai", at Nīti Neṛi Viḷakkam, 17d, and "tula" which is so familiar in the Jaffna peninsula. Latin grammarians have the slightly wrong habit of putting together parts from different verbs and stating that they are from one verb. Thus they give "sum, esse, fui" as forms of the same verb: but the first two are coordinate with Sanskrit "asmi" and the root "as", while the last is coordinate with "bhū", "bhavati" in Sanskrit. We have so far explained three of the four, parts of the Latin verb which we are investigating. There remains "sublātum" and this brings me to the point of my long dissertation. Evidently "sub" has been prefixed here too.

But what of "lātum"? It seems to have no connexion whatever with the Indo-European root "tul", whence came Latin "tuli". Is it then a different Verb? Certainly not. Latin research scholars delved once again into the inscriptions of Numa Pompilius, and there amid old forms, like "oculōd" for the Virgilian "oculō", they found the original form "tulātum" in the same sense as the later Latin "lātum". Later, they found the intermediate form "tlātum", a very difficult word to pronounce. The stress put on the long syllable "eā" caused the contraction of the first syllable "tu", just as in Hebrew "qeṭaltèm" = ye killed. The shewa "e" is ¼th mātrā long.

If then the "u" was elided in such a position in the martial tongue that Latin was, need we be surprised than it was elided in such Tamil words as "pāy-untu" > "pāyntu"-"pōy-untu > pōyntu > pōntu", or "cel-untu" > celntu cenṟu"? How else could one explain the nasalisation of the "l" in "Cel" into "ṉ" in "cenṟu"? Let the reader look up Section 7 below for the words ending in "untu".

§ 3. *Hints on morphology*

Now I pass on to certain suggestions which may be of assistance to research scholars in the field of morphology and semantics of the Dravidian languages in general and of Tamil in particular. In Tamil Culture, Vol. X, No. 2 page 103, Professor Kamil Zvelebil states: "To regard forms like "ce" (=red) as derived from "cemmai" (=redness) means surely to ignore all facts of historical de-

velopments as well as the basic features of the structure of the language. The reverse is the truth, all abstract substantives in "-mai" are derivatives from adjectival and substantival stems, like per/u, ciṟ/u, ar/u, pac/u, etc." I agree wholeheartedly with this statement, except for some minor adjustments, which I shall bring forward presently.

Now, for my suggestions and modifications to the view of Prof. K. Zvelebil, given above. First, I have already stated above that at the earliest stage of the Tamil we know from the inscriptions and the earliest texts, "*umai*", not "mai", was the suffix, which was used to form "abstract substantives". Secondly, when mentioning the *stems,* it would have been better to give them in the alternate short and long forms, as ciṟ/cīṟ; pac/pāc. I say this, because in such texts, as the Kuṟuntokai, the longer form is more frequent than the shorter. Thus ciṟiyaḷ (=the small harp), pācilai (=green leaf) and such long forms seem to rule the roots there.

In the same Journal, on page 106, Prof. K. Zvelebil returns to the same theme:— "Nouns like 'perumai' etc. are clearly derivations. Andronov follows in this respect the much-criticized view of Bloch and the very unfortunate pratice of Tamil Lexicons."

On page 107 of the same Journal, K. Zvelebil makes a third mention of this very theme:—"Andronov himself was not very definitely convinced of his own solution. On page 31 he speaks about 'naṉmai" as if it were derived from 'nal' by the suffix -'mai', whereas on page 32 he writes "per (=large), from "perumai" (=largeness). We have since discussed the problem of the adjective with the author and reached the conclusion that much *has yet to be investigated* both in the system as well as *in the historical development* before the final solution may be reached." I am convinced that my afore-mentioned thesis and the article on the particles "um, un, untu," which follows the historical development of the language and which shows that grammarians of a later age made false divisions like "mō, *mati,* miṉ, mai" etc. where the natural divisions should have been "umō, um-ati, umiṉ, umai" etc. should now be published and would help the investigation that Zvelebil speaks of to a considerable extent.

§ 4. *Hints on semantics*

On pages 100 to 104 K. Zvelebil reviews the Tamil-Russian Dictionary of A. H. Pjatigorskij and S. G. Rudin, edited in Moscow in 1960 and running into 1384 pages. On page 102 of the same Journal, Zvelebil quotes as an example "the item vaṇakkam: four fundamental meanings are given: they are:— (1) veneration, (2) reverence, (3) salute, (4) submission, *obedience.* But I miss here the most fundamental meaning of all, that of "bending the body low" or "bowing down the head", which is found in many texts such as Kumārakuruparar's Nīti Neṟi Viḷakkam, 16:—

கல்வியுடைமை பொருளுடைமை என்று இரண்டு
செல்வமும் செல்வம் எனப்படும் — இல்லார்
குறையிரந்து தம்முன்னர் நிற்பபோல் தாமும்
தலைவணங்கித் தாழப் பெறின்.

To those working at lexicons and dictionaries, I who have *waded* through dictionaries in 25 languages during the past 27 years, can give two important suggestions or "rules" for their guidance. The *first* is: "Always *start* the semantic changes in the meaning *from the physical",* because that is what mankind has done and every child starts thus even now. Then pass on, step by step, *to the metaphysical, the moral or the spritual.* That is exactly what Tamil words have done and what Tamil literature has done through the ages. Before I give the second rule, listen to this advice given by the head of the French police to his subordinates investigating murders: "cherchez la femme" = "look out for the woman, for whose sake one man has murdered another". "La Femme" in our case is the class of letters called iṭaiyiṉam, ய ர ல வ ழ ள the short mnemonic line, which Tamilian children learn at school. Monosyllabic roots ending in these six letters, especially in what are inaccurately termed the three "ls", namely l, ḷ, ḻ are basic to the morphology and words structure, not merely of Tamil but of most of her sister-languages. Of these three again, the "ḻ" which is a peculiarly Dravidian sound, is very important for our purpose. One can almost date a page of a Tamil text from the frequency or rarity of the occurrence of this "ḻ" on that page. Take for instance, these four lines from an ancient classic, Puṟanāṉūṟu 152:—

வேழம் வீழ்த்த விழுத்தொடைப் பகழி
பேழ்வாய் உழுவையைப் பெரும்பிறிது உறீஇ,
கேழற் பன்றி வீழ,
மூவேழ் துறையும் முறையுளிக் கழிப்பி

In these four lines we find *ten* words with this pre-eminently Dravidian sound. *Contrast therewith the rarity of this letter in the equivalent words that the later commentary gives.* In his "Short Outline of Tamil Pronunciation", J. R. Firth, of the London School of Oriental Studies, describes ḻ thus:—"a frictionless continuant, having an obscure, unrounded, backvowel quality. It is made by drawing back the whole tongue and spreading the blade laterally, making it thick, short and blunt, so that it approaches the middle of the hard palate. The result is a very retracted liquid 'r' sound."

The best preservers of this peculiarly Dravidian sound are the Malayalees; the next in order are presumed to have been the ancient speakers of Haḷa Kannaḍa or Old Canarese, down to 900 A.D. The next are the Tamilians of South India, except perhaps in the Madurai and Thirunelveli Districts. The next would be the people of these districts. Except for a cultured few, the Ceylon Tamilians tend to confuse ḻ with ḷ often as regards the sound and sometimes the letter too. Modern Kannada has practically replaced ḻ by ḷ throughout—Cf. Kittel's Grammar.

Now let me enunciate my *second rule* which is valid for, morphology. (8) Ceteris paribus (=other things being equal) *when there are monosyllabic or disyllabic roots which end* or nearly end *in the four* so-called *retroflex consonants,* ṭ, ṇ, ḷ and ḻ,[3] *then, in the vast majority of cases, the word that has* ḷ *or* ḻ *is the primary root* and the words with the other two sounds in that position are secondary roots. The same could be stated with regard to words with the alveolar l in comparison with words with the corresponding alveolar nasal ṉ and voiceless consonant ṟ, *This is the second rule.* The letters (and sounds), l, ḷ and ḻ along with three others are termed "iṭaiyiṉam", and it is on words ending with them that we shall concentrate presently. To demonstrate the validity of this rule I shall examine 21 roots.

The 1st Word-root and its group: vaḷ, vaṇ = to bend down.

But let us apply rule I to the case of "vaṇ-aṅku." In ancient times "kāl" meant "wind", as I shall soon show: but later the suffix "-tu" was added to form "kāṟṟu" = wind. Similarly let us add "-tu" to the secondary root or base, "vaṇ". This makes "Vaṇṭu". Normally this means "a beetle" because of its being *bent* all round. But someone may accuse me of special pleading for this sense of "*being bent*" for this group of words. Hence I shall cite fully an instance of "vaṇṭu", where there is no ambiguity or doubt whatever. This 284th stanza from Nālaṭi will serve my purpose:—

உண்டாய போழ்தின் உடைந்துழிக் காகம்போல்
தொண்டு ஆயிரவர் தொகுபவே — வண்டாய்த்
திரிதருங் காலத்துத் "தீதிலிரோ?" என்பார்
ஒருவரும் இவ்வுலகத்(து) இல்

This is a special meaning of "vaṇṭu", as Pope has already pointed out. The reference to a poor man *bent down* by old age is perfectly clear and I need not stress the obvious. The basic meaning of the root "vaṇ"—is "to bend".

Let us now apply to this the science of semantics in linguistics. In several languages the words start with one meaning (for all) and change in exactly the same way in all. In Sanskirt, for instance, "nam" means "*to bend*"; but gradually it acquires the meaning of reverent salutation, especially in its derivative, "namas" e.g. "namaskāra" "namas te, brahman". It is obvious that Tamil "vaṇ-aṅku, vaṇakkam" have followed exactly the same route. Starting from the *physical* "bending down" they came to signify the four *moral* abstractions, cited above at the beginning of § 4.

(To be continued)

The Brahmi Hybrid Tamil Inscriptions

KAMIL ZVELEBIL

0.1. General Introduction
0.2. Bibliographic Review
0.3. Emendation
1. Text of Inscriptions and Translation
2. Lexical and Grammatical Analysis
3. Index Verborum
4. Conclusions

0.1. In 1906, D. T. Chadwick, Settlement Officer of Tirunelveli, reported the discovery of a cavern with *Brāhmī* inscriptions by L. A. Cammiade, Deputy Collector, on the *Pūvilutaiyārmalai* hill at *Marukāltalai*, about ten miles from Tirunelveli. This was examined and copied by V. Venkayya and K. V. Subrahmanya Ayyar. The same year saw, in quick succession, a number of similar discoveries near Madurai [*Āṉaimalai, Kaḻukumalai*]. Venkayya believed the monuments to be Buddhist and the language of the inscriptions to be Pali.

The *Marukāltalai* Inscription was thus the first to be recognized as an important epigraphical record, as one of "the earliest lithic records of the Tamil country and the most ancient lithic monuments of the Tamil race" [Venkayya].

However, it was not the first to be actually discovered. This honour belongs to the short *Kīḻavaḷavu* record discovered near *Mēlūr* by Venkoba Rao as early as 1903. But its importance was then not recognized.

Further search within the years 1907-1918 resulted in the discoveries, by H. Krishna Sastri, K. V. Subrahmanya Ayyar, V. Venkayya, Cammiade, Vilbert and S. Radhakrishna Ayyar, of other numerous caverns, beds and *Brāhmī* inscriptions in the Tamil-speaking territory.

Finally, most of the inscriptions were published by H. Krishna-Sastri, the then Assistant Archaeological Superintendent for Epigraphy [Southern Circle], in the Annual Reports on Epigraphy, Madras, for 1912, 1915 and 1918.

In the report for Sept. 6th, 1918, pp. 6-7, H. Krishna Sastri wrote: "The *Brāhmī* cave inscriptions of Southern India which were brought to the notice of scholars about ten years ago and which were also submitted to some for critical study still remain uninterpreted. I published a facsimile plate of a large number of them in my Reports for 1912 and 1915. Scholars engaged in the study of South Indian history of the first centuries of the Christian era and earlier, have not paid to these ancient records the attention they deserve. In order to stimulate fresh inquiry in this connexion, I took advantage of the presence in my office of Mr. Ramaprasad Chanda...who was specially deputed by the Director-General of Archaeology to study epigraphy in my office. I induced him to take up these curious *Brāhmī* documents of Southern India for study and make an attempt, however slight it may be, to interpret them...Mr. Ramaprasad Chanda is shortly going to publish a monograph on these inscriptions which is expected to throw some fresh light on these hitherto obscure documents."

Unfortunately, Mr. Chanda never published any monograph on the inscriptions, and so H. Krishna Sastri himself made an attempt to analyse and read them at the First Oriental Conference in Poona in 1919. His reading, we should say at the very beginning of our essay, is fundamentally right. The decipherment made by him is basically sound, and it has rightly become the point of departure for any further work on the inscriptions.

This was undertaken by K. V. Subrahmanya Ayyar in 1924 at the Third Oriental Conference held in Madras.

According to H. Krishna Sastri, the *language* of the records was "early Tamil" with an admixture of Prakrit words. *This* assumption is, as I shall show, basically right.

K. V. Subrahmanya Ayyar pronounced the language of the inscriptions to be old Tamil, which, however, is not the case—at least not the whole and exact case. Nevertheless, K. V. S. Ayyar's *emendations* prove in most cases to be more or less sound, too.

In spite of these facts, his analysis and that of H. Krishna Sastri was rejected by C. Narayana Rao in 1938. The criticism offered by C. Narayana Rao is unjustified and his own conclusions are palpably wrong.

"Mr. Krishna Sastri", according to Narayana Rao, "...made the whole lot of the inscriptions a jumble of Prākṛt and Tamil forms." But that *is* precisely what they are: they are "a jumble of Prākṛt and Tamil forms", they are composed in a strongly hybridised Tamil, an epigraphical jargon of Buddhist and/or Jaina recluses. C. Narayana Rao, starting under the false assumption of a necessary tie up between script and language ("because they are in Brahmi characters ... they may be only Prākṛt records" op. cit. p. 363), provides his own reading and concludes that the language of the records in "Paiśācī Prākṛt". For Narayana Rao it seems obviously to be impossible "to reconcile how Prākṛt grammatical forms could be found side by side with those of Tamil." This is of course not a fair criticism of H. Krishna Sastri's and K. V. S. Ayyar's readings. In their emendated texts of the records, and in my own, which is based upon their work, we do not find Prakrit *grammatical forms*, but Prakrit *vocabulary items*, and these are two fundamentally different things; the grammatical forms in the records are Tamiḻ. The language used, I repeat, is a hybridised Tamil jargon of Buddhist bhikkhus and/or Jaina munis.[1]

C. Narayana Rao's position is much more untenable than that taken by K. V. S. Ayyar, and his conclusion that the language of the inscriptions is "Paiśāci Prākṛt" is both startling and unsound.

After a long silence following C. Narayana Rao's attack, an article was published by K. K. Pillai in Tamil Culture (1956), where C. Narayana Rao's criticism is rejected and the language of these records is rightly characterized as "a hybrid language containing Tamil as well as Prākṛit words" (op. cit. p. 178). No attempt at a reading has however been offered.

1. Just as we have, even today, a hybridised jargon of some pundits, e.g. Vaishnava Brahmin pundits, which also differs from the contemporary literary standard as represented by, let us say, M. Varadarajan's prose, in vocabulary as well as in phonology.

T. N. Subramaniam has dealt with the *script* of the inscriptions in his South Indian Temple Inscriptions (1957), and his conclusions support mainly the readings of H. Krishna Sastri, and the interpretation of the language as having a Tamil basis, though he says (p. 1506) that the inscriptions "have not been satisfactorily read and interpreted."

I have taken up the task of reading and analysing the records linguistically where H. Krishna Sastri and K. V. S. Ayyar have left it, after careful scrutiny of the photolithoplates of the records. Some of the inscriptions I have seen *in situ.*

0.2. The *Marukāltalai* Inscription was mentioned as early as 1907 by V. Venkayya in his Epigraphical Report for 1907.

0.21. Most of the records were published by H. Krishna Sastri in

1. Annual Report on Epigraphy, Madras, No. 919, 29th July, 1912, Part II. Between pp. 56-57, there are photograph copies of these "ancient inscriptions in the caverns of Southern India".

2. Annual Report on Epigraphy, Madras, No. 1260, 25th August, 1915, Part II. Facing p. 86 (Plate I) is a photozincoplate of the *Cittaṉṉavācal* record.

3. Annual Report on Epigraphy, Madras, No. 1172, 6th Sept. 1918, pp. 6—7, with photograph copies of the ink-impressions of the inscriptions.

0.22. The text of *Marukāltalai Āṉamaimalai,** *Tirupparaṅkuṉṟam, Ariṭṭāpaṭṭi, Kīḻavaḷavu, Karuṅkālakkuṭi, Muttuppaṭṭi, Sittarmalai, Koṅkarpuḷiyaṅkuḷam, Aḻakarmalai* and *Cittaṉṉavācal* records is published in H. Krishna Sastri, The Caverns and Brāhmī Inscriptions of Southern India, Proceedings and Transactions, 1st Orient. Conference, Poona (1919), Poona, 1922, pp. 327-348.

0.23. K. V. S. Ayyar's readings of the above-mentioned records plus the text of another inscription discovered by him in 1923 at *Uṇṭāṉkal* are contained in K. V. Subrahmanya Ayyar, The Earliest Monuments of the Pāṇḍya Country and Their Inscriptions, Proceedings and Transactions, 3rd Orient. Conference, Madras (1924), Madras, 1925, pp. 275—300.

* read: Ānaimalai.—Ed.

0.24. In 1962, T. V. Mahalingam published the text of another short *Brāhmī* Tamil record of somewhat later date (*Araccalūr* Inscription) in Silver Jubilee Volume of the Archaeological Society of South India, 1962, pp. 125—131.

Cf. also *Mayilai Cīṉi Veṅkaṭacāmi, Makēntiravarmaṉ,* Madras 1955, p. 77.

0.25. Cf. further: C. Narayana Rao, The Brahmi Inscriptions of South India, NIA I, Sept. 1938, pp. 362—376. The term "hybrid" was first used in the connection with the language of these records by K. K. Pillai, The Brahmi Inscriptions of South India and the Sangam Age, Tamil Culture V, 2. April 1956, pp. 175—185. Cf. also T. N. Subramaniam, South Indian Temple Inscriptions, III, Part II, Madras 1957, pp. 1506-1513.

0.26. A few more *Brāhmī* inscriptions from the Tamil South were brought to light in course of time. They probably belong to a later period than the records analysed here. I have in mind the *Māmaṇṭūr* (North Arcot) and *Pukaḻūr* (Tiruchirappalli) epigraphs. *Varcciyūr, Vikkiramaṅkalam* and *Kuṉṟakkuṭi* inscriptions had to be left unanalysed, the text of those records being inaccessible to me.•

0.3. *Emendation.* 0.31. "The letters, expect for two, ... are very clear and ably deciphered by Mr. Krishna Sastri." This is what C. Narayana Rao• wrote in 1938, and in this one point he was perfectly right. Krishna Sastri's decipherment of the records is indeed "paleographically" quite sound. T. N. Subramaniam's investigations support H. Krishna Sastri's reading. Paleographically, the script bears close relation to the script of the records found in *Bhaṭṭiprōlu* in the Krishna District of Āndhra, which belongs to the *Drāviḍī* (Southern *Brāhmī*) of a period earlier than 200 B.C. The inscriptions are thus assignable roughly to the period of Aśoka. The caverns and beds were probably occupied by Buddhist bhikkhus and/or Jaina munis of that period, and the inscriptions record the cutting of the beds and the donation of it by some pious devotees to the recluses. K. A. Nilakantha Sastri (History of South India, 1955, p. 87) is clearly of the same opinion.

0.32. One important point of departure for any attempt at the emendation should be the consideration of the general linguistic situation in Tamil India in the period of about 200 B.C. Tamil must have then been a well-developed and cultivated language full of vitality, and of course the prevailing langauge spoken in the Tamil country. It must have been the period of the first standardization and normalization of the language in the great and immortal work of *Tolkāppiyaṉār* (roughly 3rd cent. B.C.), the period of the earliest poems of the "Third Sangam". Roughly a span of five hundred years must have elapsed since the speakers of a bunch of South Dravidian dialects came down to the South from the North-west and established themselves and their language as an upper and dominant language.

0.33. The scrutiny of the graphemes used in the *Drāviḍī Brāhmī* of the epigraphs (cf. Plate 1), points to one possible conclusion only: the language of the records must have been Tamil. Let us consider these points:

1. Symbols for only unaspirated and voiceless plosives *k, c, ṭ, t, p* occur (only the so-called *vargaprathamas*), with the two exceptions of *ṭh* and *dh*. This is in agreement with the Tamil phonemic and graphemic systems.

2. As far as the sibilants are concerned, only *s* occurs occasionally, *ś* and *ṣ* are absent.

3. Anusvāra, visarga, Skt. *ṛ* and *ḷ* are absent.

4. On the other hand, and this is most important, six new symbols occur, probably to be read as *ḻ, ḻ, ḷ, ṟ, ṉ* and another *ṉ*.

These facts and some other minor points regarding the script seem to indicate very strongly that the *Drāviḍī Brāhmī* of these records has been adapted to the phonemic system of early Tamil; in other words, that the *language* of the inscriptions was probably Tamil — though we are well aware of the fact that there does not necessarily exist a simple tie up between script and language.

0.34. However, we must have a point of departure to start with. Let us therefore start with the hypothesis that the language concerned is *Tamil*. If we read through the records with this presupposition in mind, there appears immediately a difficulty which we have to deal with: how is it possible that there is such

a vast difference between *this* kind of Tamil employed in these records, and the more or less contemporary or/and only slightly later literary Tamil language (*centamiḻ*) of *Tolkāppiyam* and the Sangam classics? This was a problem left unsolved by K. V. S. Ayyar.

Does it mean that we should subscribe to K. A. Nilakantha Sastri's conclusion and see in the language of the inscriptions "Tamil in its formative stages"?[2] This could of course mean only one of two things: either *centamiḻ*, the literary language of *Tolkāppiyam* and the Sangam classics, is much *later* (since this *centamiḻ* is certainly *not* Tamil in its "formative stages"!), *or* these inscriptions bear evidence of quite *another type* of language than the contemporary and/or slightly later and much developed literary Tamil. To accept the first alternative, and on its force to post-date the *Tolkāppiyam* and the Sangam classics — which were dated in cca 50 B. C. — 300 A.D. on many lines of evidence stated in a most lucid manner by K. A. N. Sastri himself many times — seems to be very unhistorical and quite unsound. Therefore, the only possibility left to us is to conclude that these records are not truly representative of the main trend of development of either the literary or the common colloquial Tamil of that period, but reflect a hybridised jargon of Buddhist and/or Jaina monks, that is, quite different *type* and *style* of language than *centamiḻ*, the refined standardized language of literature.

1. Text of Inscriptions and Translation

1. MARUKĀLTALAI (abbr. Maru)

Site: *Pūviluṭaiyārmalai* at *Marukāltalai*, a village in the Tirunelveli District. The inscription is well legible.

Found in: V. Venkayya, Epigraphical Report for 1907, HKS 332-3, KVSA 287-8.

Text: *veṉ(a)*[1] *kosipāṉ*[2] *kuṭupitā*[3] *kāḷa*[4] *kāñ(a)caṇam(a)*[5]

2. Cf. op.cit. p. 87: "Though the script of these inscriptions is *Brāhmī* of the Southern variety, the language employed in many of them is *Tamil in its formative stages*" (italics supplied by me).

Translation: *Kōsipān* of the *Vēṇ* country (or *Vēḷir chief* K.) cause to cut the auspicious abode.

2. TIRUPPARANKUNRAM (abbr. Tiru)

Site: Well-known hill with shrines near Madurai. Cavern with beds contains two Brahmi inscriptions, well legible.

Found in: HKS 1912 pp. 56-7, HKS 335-6, KVSA 288-9.

Text: (A) *erukoṭūr (a)* [1] *īḻa* [2] *kūṭum (a) pikaṉ* [3] *polālaiyaṉ* [4]

(B) *cey (a) tā* [5] *āy (a) c (a) yaṉ* [6] *neṭu* [7] *cātaṉ* [8]

Translation: *Pōlālaiyaṉ,* a husbandman of *Īḻa (m)*, of *Ērukoṭūr*... made-he, *Āycyaṉ Neṭu Cātaṉ.*

3. ARIṬṬĀPAṬṬI (alias *Kaḻukumalai*) I (abbr. Ari I)

Site: *Kaḻukumalai* hills near *Ariṭṭāpaṭṭi,* a village midway between *Mēlūr* and *Aḻakarmalai.* Ari I is the longest inscription of the whole set, containing 50 graphemes. Its photocopy however is badly legible.

Found in: HKS 1918 facing p. 7, HKS 336-7, KVSA 289-92.

Text: *kāṇiyaṉ* [1] *natā* [2] *siri* [3] *yakuaṉ* [4] *dhamām (ā)* [5] *itā* [6] *naṭiñ* [7] *cāṟiyaṉ* [8] *sālākāṉ* [9] *iḷāñ* [10] *cāṟikāṉ* [11] *tān (a) taiy (a)* [12] *cāṟikāṉ* [13] *ceīya* [14] *pāḷiy (a)* [15]

Translation: (This) is the charity of *Siri Yakuyaṉ,* a *kāṇi,* a chief. This stone-excavation (for) a relic-chamber (was made by) *Cāṟikāṉ,* father of *Iḷāñcāṟikāṉ,* brother-in-law of *Naṭiñcāṟiyaṉ.*

ARIṬṬĀPAṬṬI (alias *Kaḻukumalai*) II (abbr. Ari II)

Found in: HKS ib., HKS 338-9, KVSA 292-4.

Text: A *karaṇir (a)* [1] *notā* [2] *siri* [3] *yakaru* [4] *cānatāritāṉ* [5] *koṭūpitoṉ* [6]

B *veḷ* [7] *(a) aṭai* [8] *nikāmātor (a)* [9] *koṭior (a)* [10]

C *veḷ (a)* [11] *aṭaiy (a)* [12] *nikāmātāko* [13] *potir (a)* [14] . *yakāsīti* [15]

kaāritava [16] *sātāṉ* [17] *piṇaka* [18] *koṭūpitoṉ* [19]

Translation: Caused to be excavated by *Siri Yakaru Cāṇatāritāṉ,* the chief of the *Karaṇir.* The citizens (merchants?) of *Veḷaṭai* cut (it). *Yakāsīti,* the daughter (a Buddhist?) of a citizen (merchant?) of *Veḷaṭai* caused to be made (this cave and) *Sātāṉ Piṇaka* had it cut.

4. KĪLAVALAVU (abbr. Kil)

Site: Between *Kīḻūr* and *kīḻavaḷavu,* about 7 miles from *Mēlūr* on the road to *Tirupattūr.* The inscription was the *first Brāhmī* inscription of the whole lot to be discovered, by Venkoba Rao in 1903.

Found in: KHS 339-40, KVSA 294.

Text: *upācāa*[1] *pota*[2] *neṭulā*[3] *vocco*[4] *koṭu*[5] *pāḷiy*[6]

Translation: The cave cut by *Neṭulāvocco,* the son (*or* religious teacher) of a lay-devotee (*or* worshipper).

5. ĀNAIMALAI (abbr. Anai).

Site: 5 miles from Madurai on the *Mēlūr* road, a well-known hill and place of pilgrimage. Inscription well-preserved.

Found in HKS 1912, pp. 56-57 (hardly legible), KHS 333-4, KVSA 294-5.

Text: 1 *iva*[1] *kuṉṟatū*[2] *uṟai*[3]*yuḷ* (*a*)[4] *nātan* (*a*)[5] *tāṉa*[6] *eri*[7] *āritaṉ*[8]

2 *at* (*a*) *tuvāyi*[9] *araṭ* (*a*) *ṭha*[10] *kāyipāṉ*[11]

Translation: These (are) the gifts of the chief in residence of *Kuṉṟattūr. Eri, Āritaṉ, Attuvāyi, Araṭṭha, Kāyipāṉ.*

6. KARUṄKĀLAKKUṬI (abbr. Karu)

Site: A village 8 miles north of *Mēlūr* on the Tiruchirappalli road. The caverns contain *Brāhmī* and Tamil *Vaṭṭeḻuttu* inscriptions.

Found in: HKS 1912, pp. 56-57, HKS 340-41, KVSA 294.

Text: *eṭhuyarūr* (*a*)[1] *ariti* (?) *ṉ* (*ā*)[2] *pāḷi*[3]

Translation: The cave of *Ariti* (??) of *Eṭhuyarūr.*

7. MUTTUPPAṬṬI (abbr. Muttu)

Site: A village about 10 miles from Madurai on the Madurai-Tirumangalam road. Out of five *Brāhmī* inscriptions, two are illegible.

Found in: HKS 1918 facing p. 7, HKS 341-2, KVSA 289.

Text: A *vin* (*a*) *taiy*[1]*ūr* (*a*)[2]

B *caiy* (*a*) *aḷaṉ*[3]

C *kāviy* (*a*)[4]

Translation: The cave of *Caiyaḷaṉ* of *Vin* (*a*) *taiyūr.*

8. SITTARMALAI (abbr. Sittar).

Site: A hill near *Meṭṭuppaṭṭi* in the *Nilakkōṭṭai* Taluk of the Madurai District.

Found in: HKS 1912 pp. 56-57, 1918 facing p. 7, HKS 342-3, KVSA 298.

Text: A 1 *potinūr (a) a*[1]*tāṉa*[2]

B 2 *kuvīrā*[3] *an (a) tai*[4] *vey (a) a*[5] *tāṉa*[6]

C 3 *tiṭaiīl (a) a*[7]*tāṉa*[8]

D 4 *an (a) tai*[9]*ariya*

E *ti*[10] 5 *an (a) tai*[11] *īravātaṉ*[12]

F 6 *madhir (a)*[13] *an (a) tai*[14] 7 *visuvāṉ*[15]

G *cān (a) tā (ṉa)*[16]*n (a) tai*[17] 8 *cān (a) tāṉ*[18]

H *an (a) tai*[19] 9 *ven (a) tāa*[20] *tāṉa*[21]

Translation: A 1 The gift (of the inhabitant) of *Potinūr*. B 2 The bed of *Kuvīrā*, the gift of Vey. C 3 The gift of (one of) *Tiṭaiīl*. D 4 The bed, *Ariyati*. E 5 The bed, *Īravātaṉ*. F 6 The bed of (one of) *Madhir (a)*. 7 G The bed of *Visuvāṉ Cān (a) tāṉ*. 8 H The bed of *Cān (a) tāṉ*. 9 The gift of *Ven (a) tā* (*or*, the king?).

9. KOṄKARPULIYAṄKULAM (abbr. Konkar).

Site: About 9 miles south-west of Madurai on the Madurai-Tirumangalam road.

Found in: HKS 1912 pp. 56-57, HKS 343-4, KVSA 295-6.

Text: A *kuṭū*[1] *koṭupitāvāṉ*[2] *upācaaṉ*[3] *upāṟuva*[4]

B *pākān (a) ūr (a)*[5] *potātāṉ*[6] *piṭāṉ*[7] *itātāve*[8] *leṉ*[9]

C *kuṭu*[10] *koṭālaku*[11] *itātāviṉ*[12] *ceṭuatāṉ*[13] *leṉ*[14]

Translation: A The lay-devotee *Upāṟuva* caused the cave to be cut.

B The cave of *Potātāṉ Piṭāṉ Itātāve* of *Pākānūr*.

C To the digger of caves, the cave of *Itātāvu Ceṭuatāṉ*.

10. ALAKARMALAI (abbr. Ala)

Site: 12 miles north-west of Madurai, half-way between *Aḻakarmalai* village and *Kiṭārippaṭṭi*. The text is fragmentary, unfinished, some portions are unintelligible

Found in: HKS 1912 pp. 56-57, HKS 344-6, KVSA 299.

Text: A *māt (a) tiraiyi*[1] *poṉ*[2] *kulavāṉ*[3]*ataṉāa*[4]*tāṉa*[5]

B *māt (a) tirai*[6] *kūla*[7] *vāṇikaṉ*[8]

C *yakaṉa*[9] *koṇ*[10] *atikāṉ*[11]

D *kāṇ (a) ka*[12]*a*[13]*tāṉam*[14]*kaṉa*[15] *ataṉāa*[16]*tāṉa*[17]

E *sā (m) misi ṉ (—) m*[18]*it (a)* [19]*ti*

F *ru*[20] *(—) paṇi*[21] *tī*[22] *vāṇikaṉ*[23] *neṭu malāṉ*[24]

G *vāṇikaṉyuḷ (a)* [25]*nātaṉ*[26]

H *cikaramāṟaṉ*[27] *ṭāṉa*[28]*tāraaṇiy*[29]*koṭūpitaavaṉ*[30]

I *aṉkaṉaṉ*[31]

Approximate translation (in E and possibly also in H and F, the text is fragmentary, in I it is unfinished, some stretches are illegible): A The gift ... of the dealer in gold (?) of *Māttirai.* B, C, D The gift ... of the assemblage (?). The gift — let (it) be seen — of the chief of the division of *Yakas* (?), of the dealer in grain (*or,* in ear-ornaments) of *Māttirai.* E, F ... *Neṭumālaṉ,* the dealer in lamps of this sacred work ... G Prince among merchants. H The gift of *Cikaṟamāṟaṉ Tāraaṇiy* caused to be cut ... I ?

11. CITTANNAVĀCAL (abbr. Citta)

Site: A village about 22 miles rom *Putukkōṭṭai.* The inscription is very well preserved.

Found in: HKS 1915 facing p. 86, HKS 346, KVSA 296.

Text: *eomi*[1]*nāṭū*[2] *kumuṭṭhūr (a)*[3] *piṟān (a) tā*[4]*kāvuṭi*[5]*ītenku*[6] *ciṭū-pocil (a)*[7] *iḷāyar (a)*[8] *cey (a) ta*[9] *atiṭaaṉam (a).*[10]

Translation: The *adhiṣṭhānam* made by *Ciṭūpocil Iḷāyar* for *Kāvuṭi Iteṉ* born at *Kumuṭṭhūr* in *Eomināṭu.*

12. UNṬĀNKAL 1,2 (abbr. Unt)

Found in: KVSA 299, discovered by KVSA in 1923.

Text: 1. *antai*[1] *pikāṉ*[2] *mākaṉ*[3] *ven*[4] *tāṉa*[5]

2a. *potilai*[6] *kuvīraṉ*[7] b. *ven*[8] *kuvīra*[9] *koṭupitāṉ*[10]

Translation: 1. The gift of *Ven,* the son of *Antai Pikāṉ.*

2. *Potilai Kuvīraṉ. Ven Kuvīra* had (it) cut.

13. ARACCALŪR (abbr. Ara)

Site: A cavern in Nagamalai hills in Erode Taluk of Coimbatore District. This marks the western limit of the area in which such *Brāhmī* labels have so far been recovered. The record is in Tamil, paleographically earlier than the *Pukalūr* and *Māmaṉṭūr* labels, "at any rate not later than A.D. 200", but rather belonging to the first two centuries of the Christian era.

Found in: T. V. Mahalingam, Silver Jubilee Vol. of the Archaeolog. Society of South India 1962, pp. 125-131.

Text: *Siddham* (by symbol). *Tīttam*[1]*pūṇa*[2]*tattāṉ*[3]*māṟaiya*[4] *vaṇṇak-kan*[5] *tē (vanātirata) n.*[6]

Translation: Success! (This bed), for the purpose of undertaking (austerities to attain) holiness (or, purity) gave *Tē (vanāti-rata) n,* a tester of coins of *Māṟai.*

14. CITTANNAVĀCAL II (abbr. Citta II)

Site: North-east portion of the *Cittaṉṉāvacal cave,* stone-beds of Jaina munis. Ascribed to 2nd Cent. B.C. by M. S. Venkata-swamy. The script is Brahmi.

Found in: M. S. Venkataswamy, Mahendravarman (in Tamil), Madras 1955, p. 77.

Text: *toḻakkuṉṟattuk*[1] *kaṭavulaṉ*[2]*nīlaṉ*[3] *tiruppūraṇaṉ*[4] *tiṭṭaiccāṉaṉ*[5] *tiruccāttaṉ*[6] *śrīpūraṇaccantiran*[7] *niyatkaraṉ*[8] *paṭṭakkāḻi*[9] ... *ttūṟk*[10]*kaṭavuḷaṉ*[11]

Translation: *Nīlaṉ,* a Jaina muni of *Toḻakkuṉṟam. Tiruppūraṇaṉ, Tiṭṭaiccāṉaṉ, Tiruccāttaṉ, Śrī Pūraṇaccantiraṉ, Niyatkaraṉ Paṭṭakkāḻi,* a Jaina muni of the village of .... *ttu.*

2. Lexical and Grammatical Analysis

2.1. MARU

1) Cf. Index
2) Cf. Index

3) Cf. LT *koṭṭuvittāṉ,* cf. Ari 2 *koṭūpitoṉ,* Konkar A *koṭu-pitāvāṉ,* Unt 2 *koṭupitāṉ,* Ala H *kuṭūpitaavaṉ.* LT *koṭṭu,* to cut ... etc., *kuṭṭu.* To be translated "caused-to-be-cut-he". DED 1391,

1717. Skt. *kuṭṭayati?* For the alternation o/u cf. later inscriptional forms like *kuṭuttom* (1064) for LT *koṭuttōm*. For the alternation v/p cf., in some modern Tamil dialects, forms like (peṭṭa:ṅka) for *viṭṭārkaḷ*, though p/v is much more common and very old.

4) Cf. Index. The tendency to cacuminalization and retroflexion of alveolar and dento-alveolar consonants is very common at all stages of development of Tamil.

5) Cf. Index. The tagmemic formula of this record is ± S: Nphr + P: v fin ± O: Nphr. The P slot is filled by a verb-form which looks like a finite form, to be segmented + vst: *kuṭu* ± caus: *-pi* past: *-t-* ± pers: *-ā*. The absence of *-ṉ* is difficult to explain, unless it is a reflexion of the loss of final nasal as it occurs in modern substandard speech, and simultaneous nasalization of the preceding vowel.

2.2. TIRU

1) Cf. LT local name *erukāṭṭūr, ērkāṭṭūr* the native place of Akam poet *Tāyaṅkaṇṇaṉār*. For LT *kāṭṭūr* — Tiru *koṭūr* cf. LT *kācipaṉ* — Maru *kocipāṉ*.

2) *īḻa* < (s)*ī*(*ha*)*ḷa* < Pkt *sīhala-*, Skt *siṁhala-*, cf. Pa Pkt *sīha-* lion, Sinh, *siḷa-, sī-, īḻam* occurs in early Pallava inscriptions, e.g. in Tantantōṭṭam 31.

3) Cf. Skt *kuṭumbika-* MBh 13,4401, *kuṭumba-* Chand. Up. 8,15 LT *kuṭumpam, kuṭumpi*, DED 1379.

4) "he (*-aṉ*) of the hall (*ālai*) of victory (*pōl*)"? Alternative etymology might be *pōl -ālaiyaṉ* < *ālaiyam* < Skt *ālaya-*, cf. Pallava Ḍaḷavāṉūr inscr. A 9.

5) *cey*(*a*)*tā* seems to be a finite verb-form, 3. p. sg. m. past tense, he made, cf. *kuṭupitā* of Maru, and *ceytā* of Sitta.

6) Skt *āditya-*, Pa. *ādicca-*, Pkt *āyicca-*: *āycya* — *aṉ* < **āyicya*.

7) 8) With this pers. name, cf. ancient Tamil names like *neṭu-ñ-ceḻiyaṉ neṭū-ñ-cēralātaṉ*, etc. Cf. in Ari I *naṭiñcāṟiyaṉ*. *cātaṉ* is prob. LT *cāttaṉ cāttā*, 1. Buddha, 2. Arhat, 3. Aiyaṉār, cf. Skt *śāstar-*, N. sg. *śāstā-* for Ta *cāttā*. Cf. also LT *cāttaṉ* name of a chief in Pur. 71.13, 178.5 etc. The name occurs also in Arikamedu records 12.6.

2.3. ARI I

1) Cf. Index. If *kāṇi* is *karaṇi*, *-ra-* must have been dropped and the preceding vowel lengthened in complementation, which may have happened. Or *kāṇi-yan̲*, he who has (hereditary) right of possession (*kāṇi*), cf. Ka. *kāṇi*, Te. *kāni*, *kāṇi*, id. But cf. Ari II *karaṇir*.

2) Cf. *notā* Ari II, *nātan* Anai, *nātan̲* Ala G. LT *nātan̲*, pl. *nātar*, *nātākkaḷ*. Prob. Skt Pa *nātha-*.

3) See Index.

4) Cf Ari II *yakaru* and *yakā-*. Cf. Pkt Pa *yakkha-*, Sinh *yakā*, Skt *yakṣa-*, LT *iyakkan̲*. Between Ceylon and these inscriptions there had obviously been some sort of close relationship: cf. the "husbandman of *Īḷā(m)*" (Tiru Inscr.), the *siri yakuān̲* (Ari I), *siri yakaru*, *yakāsīti* (Ari II), *yakaṉa yoṉ* (Ala C) with Sinh, *yakā-*, f. *yakinī*, *yakinna* and the hypothesis of the Yakas being an ancient tribe of Ceylonese inhabitants, further *antai*, bed (Sittar) with Sinh. *ända-*, the title *siri* and Sinh. *siri* etc. I propose to dedicate a special paper to these early Tamil-Sinhala connections. For the time being it may suffice that some of the authors and/or patrons mentioned in these epigraphs had been probably of Ceylonese (or rather yaka) origin.

5) Obviously connected with LT *tammam* (TL 1754) from Pkt. *dhamma-*, Pali *dhamma-*; whereas LT later *tarumam* < Skt *dharma-*. *dhamām* may be explained either as the common tendency to final lengthening, or as **dhamamām* < **dhamam ākum*.'

6) Cf *itō*, behold, this; cf. also *itu tān̲*, Coll. Ta (iṭa:n). For the same form with the meaning "of it" cf. Tiruvellarai grant of Dantivarman a 2: *itān̲ piyar*, its name.

7) Cf. LT *neṭuñ* < *neṭu* + *ñ* + platal stop. Cf. ancient Tamil names like *neṭuñcēral*, *neṭuñceḻiyan̲* etc. Cf. Tiru *neṭucātan̲*. For the alternation a/e cf. e.g. Ta. *naṭu*, to set up etc. Te. *neḍipuni*, to plant, Ka. *neḍu* to fix firmly; Ta. *paṭu*, to perish etc., Ma. besides *paṭuka*, to fall also *peṭuka;* Ta. *paṭu*, to occur etc. Ma. *peṭuka* besides *paṭuka*. In Coll. Ta., the *a/e* alternation occurs, too, cf. *taṇṭam/teṇṭam*, as well as the *e/a* alternation, cf. *naṭuppeṟa/*

naṭuppaṟa. The final *-i* may bt a reflexion of the high unrounded central to back realization of *-u* in this position.

8) Cf. *cāṟikāṉ*, with the common ellision of *-k-*. IA ? Pa *sāraka-*, messenger?

9) According to context rather sister-in-law's husband, LT *cālakaṉ*, than he-who-has-made-riches (*cāl* + *ākkōṉ*). If so, cf. Pa *sālaka-*, Skt. *śyālaka-/syālaka*, brother-in-law etc.

10) LT *iḷa-ñ*, cf. ancient names like *iḷa-ṅ-kō*, the author of Silappadigaram.

11) Cf. *cāṟiyaṉ*.

12) *-y* is most probably paragogic as in later inscriptions, cf. Pallava Tantantōṭṭam inscr. 29 *mītey* for LT *mītē*, Tiruveḷḷaṟai (b 1) *nillātey* for LT *nillātē*, *paṇṭey* ib. for *paṇṭē*. Or else, the remnant of the original cluster **-ay*. For *-ā-* cf. the prevailing tendency to lengthen the penultimate and ultimate syllables.

13) See 8,11.

14) Cf. LT *cētiyam*, *cētimam*, *cētikam*, also *caittiyam* < Skt *caitya-*. The form *ceīya* may be most favourably compared with Pa *cetiya-* and Apa. *ceihara*, Skt *caityagṛha-*.

15) Cf. LT *pāḻi* DED 3383. ḻ > ḷ is in accordance with Southern Tamil dialectal change, and with the change of l > ḷ attested in inscriptions. In Pallava and Chola inscriptions, the opposition ḻ : ḷ seems to have been neutralized and both phonemes merged into one (ḷ). *-y* is prob. paragogic, cf. *tāntaiy*.

ARI II

1) *-r* is probably a pl. suffix, cf. *ava-r*, *peṇṭ-i-r*, *makaḷ-i-r* etc. Cf. Art I *kāṇiyaṉ*. Seems to be Skt. *karaṇi* m. writing *kāyastha*; the meaning of *karaṇir* accordingly would be, members of the *Karaṇi* community (cf. Nilakantha Sastri in his History p. 87: "among the donors . . . were . . . member of the *Karaṇi* caste").

2) LT *nātaṉ*, pl. *nātar*, *nātākkaḷ*, Cf. *natā* in Ari I.

3) See Index.

4) Cf. sg. *yakuaṉ* Ari I, Pkt *yakkha-* > Ta. **yakka-* + pl. *-ru*; cf. Ka. pl. suff. *-ru*.

5) See Index.

6) LT koṭṭuvittāṉ, caus. caused to be dug, or part. noun.

7) 8) Cf. *veḷḷaṭai* of Sundarar, a place with the temple of *Īcaṉ* in Kurukāvūr, Cholanad.

9) Either merchants, cf. LT *nikamam*, bazaar, trade, a caravan of merchants, Skt. *nigama-*, Ep. Ind. VIII, 90 *nekhama-*, ib. II 328-9 *negama-*, or inhabitants, citizens, cf. LT *nikamam* < Skt Pa *nigama-* town, city, street, a small town, market town. *nikāmātor*, cf. LT **nikama-tt-ōr, nikamattu* + *-ōr*.

10) SLT *koṭṭiyōr/koṭṭiṉōr*, part. n. from *koṭṭu*.

11) 12) See 7) 8). *-y* paragogic?

13) LT *nikamattāṟku?* Dative of relationship? *-ko* either alloform of *-ku* or *-ku* + *-ō*.

14) Either connected with Skt *putrī*, daughter (thus KVSA), or with LT *putiyar, putiyōr*, newcomers, guests; or with LT *pōti-y-ar, pōti-y-ōr*, Buddhists. Cf. *karaṇi-r; potir* may be the same formation: *poti*, LT *pōti* < Skt *bodhi-* + *-r* (pl. suffix): here sg. honorific.

15) Cf. *yakaru, yakuaṉ* and Sinh *yakā-*.

16) One of the most obscure words. Cf. LT *kāri*, doer; *-kāri*, fem. suffix meaning she-doer, she possessor; to be segmented as *kaarita-* + *ava(ḷ)*? Or may be we should presuppose a part. noun form like (LT orthography) **kārittavaḷ* or *kāri(vi)ttavaḷ*, she-who-caused to be made with the common loss of final *-ḷ*? An instance of loan-blend?

17) See Index.

18) Cf. LT *piṇakkaṉ*, a quarrelsome man.

19) See Index, cf. 6.

2.4. KIL

1) Cf. LT *upācakan*, Pa *upāsaka-*, Pkt **uvāsaa-*.

2) Cf. Ari 14. Rather religious teacher, preceptor, cf. LT *pōtam* < *bodha-*, wisdom, knowledge; *pōtaṉ*, one who has knowledge, teacher, *pōtakaṉ*, teacher, instructor in divine teachings, spiritual advisor etc.

3) 4) Prob. comp. of *neṭulā-vocco*; for *vocco* cf. Bhaṭṭiprōlu *vacco-*, Pkt *vaccho-*, Pa *vaccha-*, young of animals, calf etc., Skt

vatsa-. *-o-* in *vocco* may be labialization of the vowel. With *neṭulā* cf. LT *neṭil*, length.

5) Cf. Ari I *pāḷiy*, SLT *pāḷi* DED 3383. *-i* is paragoge. Developed final vowels including *-i/-ī* are a very common feature in all substandard forms of modern Tamil speech. For *-ū* cf. hiatus in the endings of OTA adv. participles like *marīi*, *uraīi* etc. The inscription is an independent non-clause sentence, the sentence slot being filled entirely by a noun-phrase of the formula ± Qual Ident: Vphr + H : n. The Head slot of the Qual Ident slot-filling verb-phrase is filled by a verb-stem *koṭu* which is a very common feature in the earliest literary Tamil. The Nphr *upācāa pota neṭulāvocco* fills the Subject Modifier Slot.

2.5 ANAI

1) Cf. OTa *iv* (Puṟ. 95.3) these-they, and especially Ma *iva*, these things.

2) Cf. *kuṉṟattūr*, modern *kuṉṉattūr* in Tondainād, and *kuṉṉattūr* in North Arcot.

3) For the meaning "residing" cf. *Puṟ*. 61.5, 67.12, 140.4.

4) 5) Accord. to KVSA *uḷnātan*, male pers. name. Rather to be segmented and explained as *uṟaiyuḷ nātan*, chief in residence. Cf. Ari *I*, II. *natā*, *notā*, LT *nātaṉ*.

6) See Index.

7) See Index.

8) Cf. LT *ārītam*, Skt *hārīta-*, name of a *ṛṣi*.

9) Cf. LT *attuvā*, Skt *adhvan-*? Or else (and rather) *attu* + *vāy*, redness + mouth.

10) One of the very difficult words. For Ta etymology, cf. *araṭṭaṉ* < *araṭṭu* + *-aṉ*, ruler of a small territory, chief. For IA, cf. Pa. *ariṭṭha-*, Skt. *ariṣṭa-*, unhurt, safe RV, fatal disastrous, Pkt. *ariṭṭha-*, good luck, ill luck. Or P. *ariṭṭha-*, Skt. *ariṣṭa-*, soap-nut tree. Or, finally, Skt. *āraṭṭha-*, hard, stiff, Nep. *araṭṭha-*, Sinh. *araṭuvā*, heart of a tree.

11) Another form of LT *kācipāṉ*, cf. Maru *kocipāṉ*. The tagmemic formula of the first portion of this record is Eq Cl = + It: pron. + Ident: Nphr, that is Equative Clause is composed of

an obligatory Item slot filled by a pronoun (*iva*) and an obligatory Identification slot filled by a noun phrase.

2.6. KARU

1) LT *eṭṭu* + *uyar* + *ūr* ??

2) See Index.

3) Cf. *pāḷiy* Ari I, *pāḷī* Kil, LT *pāḷi*.

2.7. MUTTU

1) 2) Cf. *vintaṉūr* of Parakrama Pandyan (R. P. Sethu Pillai, *ūrum pērum*, p. 98-9).

3) See Index.

4) Cf.? Ta *kevi*, deep valley, cave, Ka *gavi*, cave, Tu *gavi*, cave, hole, cell, Te *gavi* cavern. DED 1119.

2.8 SITTAR

1) Cf. *neṭunakarp potiṉi* of *Neṭuvēl Āvi* (Akam) and of course the mountain *Potiyil, Potiyam*. *-a*, affixed to this word, and to 5.7 and 20, may perhaps be explained as a suffix of adnominal relation with genitive-possessive meaning, structurally and etymologically probably identical with the rel. part. suff. *-a*, later adjectival *-a*, *cf. avaṉ-utai-y-a*, his *neṭ-i-y-a*, long; thus *potinūra tāṉa* is the gift (of the inhabitant) of Potinūr.

2) Cf. Index.

3) LT *kupēraṉ* < Skt *kubera-*. Lengthening due to common tendency in the records to lengthen ultimate and penultimate syllables.

4) Cf. Sinh. *äñda*, bed, bedstead Pkt *sejjā-*, Pa *seyyā-*, Skt *śayyā-*. Or perhaps *antai/āntai*, part of pers. name, cf. poet *āntai* in *Pur* 67.12, chieftain of the same name in 71.12.

5) See Index.

6) See Index.

7) *tiṭai* + *-īl*; for *-īl*, cf. LT *il*, house, home, place, as suffix in local names, cf. eg. *paruttikkuṉril* in *Pallaṉkōvil* early Pallava inscription, or *potumpil* (R. P. Sethu Pillai *ūrum pērum* 135), *aṉpil, poruntil* (ib. 56). For the discussion of this suffix in local names, cf. R. P. Sethu Pillai, op. cit. 55-6. With *titai* cf. LT *tiṭṭai*, rising ground, elevation, hillock, sandbank (cf. *kuṉril*).

8) See Index.

9) See Index.

10) See Index.

11) See Index.

12) Either *īra-v-ātaṉ* (for model cf. ancient names like *cēral-ātaṉ*) with *īra-* cf. *īram* DED 3057 wetness, coolness, kindness, affection (*īravaṉ*, moon, *irntamiḻ*, cool Tamil); or IA *irapāda* — m. Schlange; N. pr. eines Volkes (cf. *cerpada-*); *irāvat*, satiating, comfortable, m. ocean, cloud, king, son of Arjuna.

13) See Index. Is there any connection between *madhir(a)* and *maturai?*

14) See Index.

15) See Index.

16) Cf. LT *cāntaṉ*, Skt. *Śānta-*. N. pr., in Ta. Arhat, Buddha; a meak, quiet person.

17) See Index.

18) See Index.

19) See Index.

20) Cf. LT *vēntaṉ*, *vēntu*, king, Indra, sun, moon, Bṛhaspati, DED 4549.

2.9. KONKAR.

•1) See Index.

2) SLT **koṭṭuvittāvaṉ;* length due to an over-all tendency of these records to lengthen the ultimate and penultimate syllables. Cf. Kil, Ari II, Maru.

3) Cf. Kil *upācāa*.

4) See Index.

5) Cf. *pākanūr*, a village after which Pāganūr-kūrram, of the principal division of the Pandya country was known (KVSA).

6) Cf. *pōtu, flower* + *-ātaṉ*, LT *ātaṉ* (in names like *cēralā-taṉ*)?

7) Cf. *piṭṭaṉ*, name of a chief in *Puṟ*. 170.8, 172.8. Length due to the over-all lengthening tendency.

8) Prob. *itātāvaṉ* LT **itātāvaṉ* or *itātāvu*. IA *hita-?*

9) Cf. Pa *leṇa/lena* (*Skt. *layana-*), Pkt. *leṇa*, cave, mountain cave used by ascetics.

10) Cf. 1.

11) *koṭālaku*, dative, perh. LT **koṭṭāḻaṟku*, to the man who cuts, who digs (caves).

12) Gen. possess.?

13) *ceṭu atāṉ*, for *atāṉ*, cf. LT *ātaṉ* in personal names. For *cetu*, cf. LT *cēṭṭaṉ* < Skt. *śreṣṭha-* < Hind. *seṭh*, LT *ceṭṭi* < Pkt. *seṭṭi-*, Pa *seṭṭhi-*, Skt. *śreṣṭhi-*, bunker, forman, treasurer, etc.

2.10. ALA

1) *-i* is paragogic, cf. *pāḷiī* Kil, *attuvāyi* Anai 2. Any connexion between *māttirai*, *madhir(a)* and *maturai?* I am inclined to say yes.

2) See Index.

3) Cf. Lt *kula-m*, Skt. *kula-*, community (of gold-dealers); *kulavāṉ*, golddealer.

4) Cf. the same in D. So far unanalyzable. Looks like *ataṉ* + gen. poss.? It is striking that in D the tagmemic occurrence is exactly identical: *ataṉāa tāṉa*.

5) Cf. Anai, Sittar.

6) Cf. 1. Here without paragoge.

7) Cf. LT *kūlam*, grains of 18 kinds. This may also be read *koppu*, cf. LT id. ear-ornament, worn by women.

8) See Index.

9) Cf. *yakuaṉ* in Ari I, *yakaru* in Ari II. LT *yakkaṉ*, Pa Pkt *yakkha-*.

10) Cf. LT *kōn*, crookedness, angle, division, section etc. Or *kōṉ*, king?

11) Cf. Skt. *adhika-*, LT *atikaṉ*.

12) See Index. If read *kāṇaka*, then cf. with *kāṇam*, gold, wealth; *kāṇaka*, rich man?

13) Obviat. decitic *a-* that? Cf. Ma *a*, that.

14) See Index.

15) Cf. LT *kaṉam*, Pa Skt. *ghana-* solid, dense, thick.

16) Cf. 4.

17) See Index.

18) *sā(m)misi ṉ(-)m* is so far unanalyzable.

19) *it* — deictic prox. vowel plus sandhi *-t-*?

20) See Index.

21) See Index.

22) May also be read as *paṇiti,* jewel, ornament; but the first alternative is more probable.

23) Cf. 8.

24) Cf. LT *neṭumāl,* a Tamil name of Vishnu.

25) *vāṇikaṉyuḷ* perhaps "among the merchants"; *-y* so far inexplicable; but sometimes, in substandard dialects, most unexpected newly developed phonemes, chiefly epenthetic vowels and consonants, appear, too.

26) Cf. Ari I, Anai.

27) For *māṟaṉ,* cf. *Puṟ* 55.6, 57.3, 198.27 (=Pandyan). *cikara-* prob. LT *cikaram,* Skt. *śikhara-?*

28) See Index.

29) *y-* is paragogic, cf. above quoted instances from Pallava grants. With *tāraṇi* cf. LT *tāraṇi* < Skt *dhāraṇī-,* the earth; *tāraṇai,* stability, firmness etc. Or *tāra* + *aṇi?*

30) Cf. LT **koṭṭuvittavaṉ.*

31) So far unanalyzable.

2.11. CITTA

1) See Index. LT something like **iyami-* or **iyāmi-/īyāmi, *iayimi-?*

2) See Index.

3) See Index.

4) LT *piṟanta,* past rel. participle. Lengthening due to overall tendency found in the inscriptions.

5) Cf. LT *kāvuṭi,* pole for carrying burdens on the shoulder?

6) Perhaps LT **ītaṉ,* cf. *ītal,* the act of giving; or LT *īcaṉ* a god, Lord, Shiva etc., from IA. The alternation *c/t* and *t/c* is in agreement with Dravidian and Tamil phonological situation,

and actually occurs, especially in substandard speech. For the alternation of a/e in similar position cf. e.g. *īyal/īyel* and *īcal/īcel*, winged white ant.

7) For *-il* as a suffix in place names cf. Note 7 to 2.8. *ciṭu-*, LT *ciṟu*, small? Indicating the vl. plosive character of old Ta. *ṟ*?

8) Cf. LT *iḷaiyaṉ*, younger brother; *iḷaiyar*, youth, young men.

9) See Index. It is forms like this (and in a very well-readable text, too) that induce us to conclude than the language of the records *is Tamil.*

10) Cf. Pa *adhiṭṭhāna*, decision, resolution, power etc., LT *atiṭṭāṉam, atiṣṭāṉam* < Skt. *adhiṣṭhāna-*, place, abode etc. Here, *-aa-* may be have used to indicate length.

The slot of the record is filled by a non-clause independent sentence identical fully with a Nphr, tagmemically composed of a Qual slot and a Head slot: ± Qual: Vphr + H: n. The Qual slot is tagmemically composed of three tagmemes: ± Recipient: Nphr + Subj Mod: Nphr + H: v rel part. The minimal non-expanded core of this tripartite phrase is **īteṉku* (Recipient) *iḷāyar* (Subject Modifier) *ceyta* (Head), made by *Iḷāyar* for *Īteṉ*.

2.12. UNT

1) See Index

2) See Index

3) Lt *makaṉ;* for the long vowel, cf. the prevailing tendency for lengthening, and also LT *mākkaḷ*, men, people, etc., and *emmāṉ*, my son. *Mākkaḷ, emmāṉ* etc. may however be explained as syncope of *maka-*.

4) See Index

5) See Index

6) See Index

7) Cf. *kuvīrā* in Sittar B2.

8) See Index

9) See Index

10) LT *koṭṭuviṭṭāṉ*? Cf. Ari II *koṭūpitaṉ* and *kuṭupitā* in Maru.

2.13. **ARA**

1) SLT *tīrttam,* Skt *tīrtha-*.

2) See Index. Infinite of purpose.

3) Either a finite form (or participial noun) of the verb stem *tā/ta-, taru-* to give, LT *tantāṉ*, with the past tense suff. *-*tt;* or else, cf. with Pa *datta-* given, pp. of *dadāti*, often in pr. nouns; *tattāṉ* would be then "giver" (?), **datta-* + *āṉ*.

4) Adjectivized noun: *māṟaiya*, of *māṟai*-country. With *māṟai*, cf. local names like *māṟaṉēri, māṟmaṅkalam, māṟanūttu* etc. *māṟaṉ, māṟa-* is another name of Pandya (cf. Puṟam 55.6 etc.).

5) See Index. Cf. LT *vaṇṇakaṉ*, cf. Skt. *varṇaka-* Probestück, Specimen.

6) See Index. Fully IA.

2.14. CITTA II

1) See Index. Either LT *tōḻakkuṉṟam* (**tōḻ-/tōṭ-*, friendship etc.) or *toḻ-a-, toḻ-u-kkuṉṟam* cf. with *toḻu*, cow-stall etc.

2) Accord. to M. S. Venkataswamy, *kaṭavuḷaṉ* signifies a Jaina muni. *kaṭavuḷ* > *kaṭa-v-uḷ,* one who transcends speech and mind, DED 929.

3) See Index.

4) Skt *śripūrṇa-*.

5) Cf. local name *tiṭaiīl* in Sittar C 3. For *cāṇaṉ*, cf. *cāṉ*, span (measurement), DED 2017. "He who rises (*tiṭṭai*) one span from the ground" (?).

6) Skt *śriśāstā*. For *cāttaṉ* as pers. name, cf. eg. *Puṟ*. 71.13, 178.5, 242.5 etc.

7) See index and 4).

8) "He who practices restraint"? Fully IA.

9) To be segmented *paṭṭa - kāḻi?* With *paṭṭa-* cf. *paṭṭam,* high dignity, title etc. and *paṭṭaṉ*, learned man, priest, bard, poet; plus *kāḻi*, who is lustruous, solid, who has a seed (of...), DED 1250 or 1252. It is worth noticing that the orthography of this record is much more in accordance with SLT orthography; this

may be due rather to M. S. Venkataswamy than to the record itself.

3. Index Verborum

Simple and compound stems are given in this index. The most probable alternative was chosen and given as etymology. With the entries of Dravidian origin, reference is given according to DED. Some items are etymologically inexplicable. The deatils are given in the lexical analysis of the epigraphs sub § 2. Sigilla for languages used in the index: Skt — Sanskrit, Pkt — Prakrit, Pa — Pali, Apa — Apabhraṃśa, Sinh — Sinhalese, LT — Literary Tamil, IA — Indo-Aryan, Ta — Tamil.

a deictic obv. particle, that (?), DED 1: Ala D

aṭai n. shelter (?), in *veḷatai,* DED 73: Ari II

atikāṉ n. superior person, chief, cf. Pa. *adhika-*: Ala C

atiṭaaṉam n. abode for bhikkhus to practice the vows, cf. Pa *adhiṭṭhāna-*: Citta

attuvāyi n. male pers. name: Anai

antai n. bed, cf. Sinh *äñda* id. : Sittar B2, D4, E5, F6, G, H

antai n. male pers. name: Unt 1

araṭṭha n. male pers. name IA?: Anai

ariti (?) *n* (*ā*) n. male pers. name?: Karu

ariyati n. male pers. name: Sittar D4

āycyaṉ n. male pers. name, cf. Pa *ādicca-*, Pkt *āyicca*: Tiru B

āritaṉ n. male pers. name, cf. Skt *hārīta-*?: Anai

i- deictic prox. particle, this (?) *it-* DED 351: Ala E

itā behold, this (?) : *itu* + *-ā,* or *itu* + *tān*: Ari I

itātāve n. male pers. name?: Konkar B *itātāviṉ*: Konkar C

iva pron. these, they, DED 351 (a) : Anai

iḷā-ñ adj. young, younger, in *iḷāñcārikāṉ* DED 436 : Ari I

iḷāyar n. male pers. name, DED 436?: Citta

īteṉ n. male pers. name, in *īteṉku*: Citta

īravātaṉ n. male pers. name: Sittar E 5

īḷa (*m*) n. name of Ceylon, cf. Pkt *sīhala-* DED 469: Tiru A

upācāa n. worshipper, devotee, cf. Pa. *upāsaka-*, Pkt **uvāsaa*: Kīl
upācāan id.: Konkar A
upāruva n. male pers, name IA?: Konkar A
uḷ n. interior; postp. inside, in, *uraiyuḷ*: DED 600: Anai
urai n. staying, habitation, residing, in *uraiyuḷ* DED 619: Anai
-ūr n. place of habitation, in *erukoṭūr*, Tiru A, *kunratūr*, Anai *eṭhuyarūr*, Karu, *vintaiyūr*, Muttu, *pākānūr*, Konkar B, *kumuṭṭhūr*, Citta, *-ttūr*, Citta II DED 643
eominātu/euminātu n. comp. of a district or province: Citta
eṭhuyarūr n. comp. local name: Karu
eri n. male pers. name: Anai
erukoṭūr n. comp. local name: Tiru A
kaṭavuḷan n. Jaina ascetic, sage, guru DED 929: Citta II
karaṇi n. a man of *karaṇi*-class, in *karaṇir*, cf. Skt *karaṇi-*: Ari II
kana n. multitude, assemblage? Cf. Skt *ghana-*: Ala D
kaaritava v. form? caused to be made? Of IA origin?: Art II
kāñcaṇam n. abode, cf. Skt *kāñcana-*: Maru
kāṇ v. to see, in *kāṇka*, DED 1209: Ala D
kāṇiyan n. a man of *karaṇi*-class: Ari I
kāyipān n. male pers. name, cf. Skt *kaśyapa-*: Anai
kāviy n. cave, DED 1119: Muttu
kāvuṭi n. male pers. name: Citta
kāḷa adj. auspicious, cf. Skt *kālya-*: Maru
kuṭu v. to cut, etc., in *kuṭupitā*, DED 1391 : Maru
kuṭu s. anything cut or dug, cave, DED 1391: Konkar C
kuṭumpikān n. husbandman, cf. Skt *kuṭumbika-*, DED 1379: Tiru A
kuṭū n. that which is cut etc., rock-cut cave? DED 1391: Konkar A
kumuṭṭhūr n. comp. local name: Citta
kulavān n. gold-dealer? person of noble birth? Cr. Skt. *kula-*: Ala A
kuvīra n. male pers. name, cf. Skt *kubera-*: Unt 2b

kuvīraṉ n. male pers. name, cf. Skt. *kubera-*: Unt 2a

kuvīrā n. male pers. name, cf. Skt *kubera-*: Sittar B2

kuṉṟa- n. hill, in *kuṉṟatūr* Anai, *tolakkuṉṟattu* Citta II, DED 1548

kuṉṟatūr n. comp. local name: Anai

kūla(?) n. grain? IA? Cf. Skt *kula-?*: Ala B

koṭu v. to strike, hammer, cut, dig, in *koṭūpitoṉ* Ari II, *koṭupitaṉ* Unt 2b, *koṭupitāvāṉ* Kil, *koṭioṟ* Ari II, DED 1717

koṭāla n. the man who cuts (caves)?, in *koṭālaku*: Konkar C

koṇ s. division, section, DED 1834: Ala C

?koppu s. ear-ornament, DED 1756: Ala B

kosipāṉ s. male pers. name, cf. Skt *kaśyapa-*: Maṟu

cātāṉ n. male pers. name, cf. Skt *śāstā*; Ari II

cānatāritāṉ n. male pers. name: Ari II

cān(*a*)*tāṉ* n. male pers. name, cf. Skt *śānta-*? Sittar G, G8

cārikāṉ n. male pers. name, IA? Cf. Pa *sārin*. wandering etc.? *sārakā-* messenger? Ari I

cāriyaṉ n. male pers. name: Ari I

cikaramāraṉ n. comp. male pers. name, cf. Skt *śikhara-*, LT *māṟaṉ*: Ala H

citūpocil n. comp. local name: Citta

cetuatāṉ n. comp. male pers. name· Konkar C

cey v. to make, in *ceytā* Tiru B, *ceyta* Citta, DED 1628

ceīya n. relic chamber, cf Pa *cetiya-*, Apa *cei-*: Ari I

caiyalaṉ n. male pers. name? Muttu

?tattāṉ n. donor, cf. Pa *datta-*: Ara

?taṟu/tā/ta- v. to give, in *tattāṉ* DED 2526: Ara

tāntaiy n. father, DED 2494: Ari I

tāraaṉiy n. male pers. name? IA? Ala H

tāṉa n. gift, donation, cf. Pa Skt *dāna-*: Anai, Sittar A1, B2, C3, H9, Ala A, D, H

titaīl n. comp. local name: Sittar C3

tiṭṭaiccāṉaṉ n. comp. male pers. name: Citta II

tiru n., adj., cf. Pa Pkt *sirī/siri,* Sinh *siri:* Ala E—F, Citta II

tiruppūraṇaṉ n. male pers. name, cf. Skt *śrīpūrṇa-*: Citta II

tī n. lamp DED 2672: Ala F

tīttam n. holiness, ceremonial purity, cf. Skt *tīrtha-*: Ara

te (vanātirata) n n. comp. male pers. name, IA: Ara

toḻakkuṉṟa- n. comp. local name, in *toḻakkuṉṟattu*: Citta II

dhamām n. dharma, charity, cf. Pa Pkt *dhamma-*: Ari I

naṭi-ñ adj. long, big, elder, in *naṭiñcāṟiyaṉ* DED 3099: Ari I

nāṭu n. land, country, district, in *eomināṭu* DED 3012: Citta

natā n. chief, cf. Skt Pa *nātha-*: Ari I

nātan n. chief Anai, *nātaṉ* n. id. Ala G, cf. Skt Pa *nātha-*

nikāmātā n. 1. merchant, 2. citizen, in *nikāmātāko,* cf. Skt Pa *nigama-*: Ari II, in *nikāmātor* pl.: Ari II

niyatkaraṉ n. male pers. name? IA, cf. Pa. *niyata-*: Citta II

nīlaṉ n. male pers. name, IA? Cf. Skt *nila-*: Citta II

neṭu ad. long, big, elder, in *neṭucātaṉ* Tiru B, *neṭulāvocco* Kil, *neṭumalāṉ* Ala F, DED 3099

neṭucātaṉ n. male pers. name: Tiru B

neṭumalāṉ n. male pers. name: Ala F

neṭulāvocco n. comp. male pers. name: Kil

notā n. chief? Cf. Pa Skt *nātha-?* Ari II

paṭṭakkāḻi n. comp. male pers. name: Citta II

paṇi n. work, sacred work; art; trade, DED 3209: Ala F

pākānūr n. comp. local name: Konkar B

pāḷi n. stone excavation, cave, DED 3383: Karu

pāḷii n. stone excavation, cave, DED 3383: Kil

pāḷiy n. stone-excavation, cave, DED 3383: Ari I

pikāṉ n. male pers. name, cf. DED 4411? Unt 1

piṭāṉ n. male pers. name: Konkar B

piṇaka n. male pers. name: Ari II

piṟa v. to be born, in *piṟāntā,* DED 3622: Citta

pūṇ n. to undertake (austerities), to be fettered, in *pūṇa,* DED 3577: Ara

pota n. 1. son (??) 2. religious teacher, preceptor (?) IA: Kīl

poṭāṭān n. male pers. name? Konkar B

potinūr n. comp. local name: Sittar A1

potir n. 1. daughter, cf. Skt. *putrī-*, 2. Buddhist, cf. LT *pōtiyar*, 3. new-comer, guest, cf. LT *putiyar putiyōr*: Ari II

potilai n. prob. local name: Unt. 2a

poḷālaiyan n. comp. male pers. name, cf. LT *pōl-ālai-y-an*: Tiru A

pon n. gold, DED 3732: Ala A

madhir(a) n. local name? or *madhir*, pl. name of a community? Sīttar F6

mākan n. son, DED 3768: Unt 1

māttirai n. local name? Ala B

māttiraiyi n. local name? Ala A

mārai n. local name (of a country), in *māraiya*: Ara

yakaru n. male pers. name, honor. or pl., cf. Pkt. Pa *yakkha-*, Sinh. *yakā-*: Ari II

yakaṇa n. tribe (clan, community) of Yakas, cf. Pkt Pa *yakkha-*: Ala C

yakāsī n. female pers. name, or tribal name, cf Sinh *yakā-*: Ari II

yakuan n. male pers. name, or tribal name, cf. Pkt Pa *yakkha-*: Ari I

len n. cave, cf. Pa *leṇa/lena*, Pkt *leṇa*: Koṇkar B, C

vaṇṇakkan n. tester of coins, cf. LT *vaṇṇakkan*, īd., Skt **varṇakā-*?: Ara

vāṇikan n. trader, merchant, cf. Skt *pāṇika-*: Ala B, F. G

vintaiyūr n. com. local name: Muttu

visuvān n. male pers. name, IA, cf. Skt *viśva-*: Sittar F7

veṇ n. name of a country in Tamil India, cf. LT *vēṇ*, DED 4562: Maru

ven n. male pers. name?: Unt 1, 2 D

ven(a)tā n. 1. male pers. name?, 2. king, Indra? DED 4549? Sittar H9

vey n. male pers. name? Sittar B2

veḷ adj. 1. white, silver, 2. = LT *vēḷ*, DED 4524 or 4562, in *veḷaṭai; veḷataiy* Ari II, B, C

veḷaṭai n. comp. local name Ari II B; *veḷaṭaiy* id. Ari II C

vocco n. young of animals, yearling etc., in *neṭulāvocco,* cf. Pkt *vaccho*-Pa *vaccha-*: Kil

sālākāṉ n. brother-in-law, sister-in-law's husband, cf. Pa *sālaka-*: Ari I

siri n. here honor, title, sir, lord, cf. Pa Pkt *sirī/siri,* Sinh *siri*: Ari I, II

śrī n. honor. title, sir, lord, in *śrīpūraṇaccantiraṉ*: Citta II

śrīpūraṇaccantiraṉ, n. comp. male pers. name, IA: Citta II, cf. Skt *śrīpūrṇacandra-*

Statistical Data

Phonemes		*Etymology of Simple Stems*		*Occurring morphemes*	
Tamil and IA	18	Dravidian	43	Dravidian	15
Indo-Aryan only	4	Indo-Aryan	47	Indo-Aryan	0
Tamil only	3	Unknown	33	Unknown origin	1
Total	25	Total	123	Total	16

Out of 123 simple stems, 43 may be said with a fair amount of certainty to be of Dravidian origin, 47 to be of Indo-Aryan origin, and 33 are of unknown etymology. Among the 43 Dravidian etyma I classify such entries as *ūr* DED 643, *kāṇ* DED 1209, *kuṭu* DED 1391, *cey* DED 1628, *tī* DED 2672 etc. Within the 47 IA etyma I include such entries as *upācāa, kāñcaṇam, kosipāṉ, tīttam, dhamāam, sālākāṉ* etc. Among items of unknown etymology are such antires as *attuvāyi, ariti, itātāve, ciṭūpocil, tāraaṇiy* etc. It is also a significant fact that the Dravidian etyma comprise verbs (*kuṭu, koṭu, cey, kāṇ, piṟa*), *pronouns* (*iva*), simple appellatives (*ūr, kāviy, tī, poṉ*), some local and personal names and

adjectives (e.g. *neṭu*), whereas the IA etyma comprise mostly words concerning cultural and religious concepts like (*upācāa, karaṇi, ceyīya, dhamām*) and many personal names, but no verb, no pronoun and with the exception of *tiru* no objective.

The ratio 47 : 43 for IA : Dr entitles us fully to characterize the language of the records under scrutiny as a hybridized form of language. The grammar of the inscriptions is, however, fully Tamil. It comprises such clear-cut Tamil morphemes as derivative *-aṉ,* dative *-ku,* pers. suff. *-āṉ,* past tense *-t-* and *-nt-,* rel. part. *-a,* infinitive *-a* etc. This, as well as the distribution of lexical items, shows that the language of the records has been rightly characterized as hybrid Tamil.

4. Conclusions

4.1. PHONEMES

4.11. *Vowels*

i   u

e   o

a

Length is obviously phonemic. In agreement with the current orthography of the period, there is no graphemic representation of short and long (e) and (ē), (o) and (ō).

Vocalic clusters

aa: in *koṭupitaavaṉ, tāraaṇiy, atiṭaaṉam;* it seems that *-aa-* indicates sometimes length (as in *atiṭaaṉam* < Pa *adhiṭṭhāna-*), but in *tāraaṇiy* it probably does not; and in *koṭupitaavaṉ* it is very tempting to see the morphemic boundary between *koṭupita-* and *-avaṉ* indicated in orthography.

āa: in *upācāa, kaaritava, ven(a)tāa, ataṉāa.*

ai: in eg. *tāntaiy,* or *caiyaḷaṇ.*

aī in *tiṭaīl; iī* in *pāḷiī; io* in *koṭior; ua* in *yakuaṉ; eī* in *ceīya; eo* or *eu* in *eomināṭu/euminaṭu.*

4.12. *Consonants*

	Labial	*Dental*	*Alveolar*	*Cacuminal and Retroflex*	*Palatal*	*Velar*
Stops	p	t		ṭ	c	k
Aspirates		dh		ṭh		
Spirants			s		ś	
Nasals	m	n	ṉ	ṇ		
Laterals			l	ḷ		
Vibrants		r	ṟ			
				ḻ		
Semiconsonants		v			y	

Commentary

1. *ñ* occurs as allophone of (n) before (c).

2. In contrast to LT, *l-* occurs initially in IA lw *leṉ,* cave.

3. Long stops are usually graphically represented by single (short) stops, as in *koṭu* LT **koṭṭu, kuṭupitā* LT **kuṭṭuviṭṭāṉ, cātaṉ* LT **cāttaṉ* etc. However, there are a few exceptions, lite *attuvāyi, vocco* etc. In this respect, the Ara and Citta II are much more of the *centamiḻ* type than all the other inscriptions.

Cosonant clusters (all occur medially with the exception of initial *śr-* and final *-rk*).

-ñc- e.g. *kāñcaṉam; -ṭṭh* in *kumuṭṭhūr* and *araṭṭha; -ṉk-* in *kāṉka; -tk-* in *niyatkaran; -nt-* e.g. *antai, cantiran, piṟāntā*; *-ṉk-* in *aṉkaṉaṉ, iteṉku; -ny-* in *vāṇikaṉyuḷ; -ṉṟ-* in *kuṉṟattūr; -mp-* in *kuṭumpikaṉ· -yt-* eg. in *ceyta; -rk* in *-ttūrk kaṭavuḷaṉ; -ycy-* in *āycyaṉ; śr-* in *śrī.*

4.2. MORPHEMES

4.21. *Nouns*

4.21.1. Derivational-inflectional masc. sing. suffix occurs in alternants *-aṉ/-āṉ,* cf. *kuṭumpikaṉ,* husbandsman, *vāṇikan,* merchant, *cātaṉ,* pers. name, *kuvīraṉ,* pers. name, *kaṭavuḷaṉ,* Jaina ascetic, *makaṉ,* son; *pikāṉ,* pers name, *kosipāṉ,* pers. name, *atikāṉ,* chief, *sālākāṉ,* brother-in-law.

4.21.2. The nominative *-m* is absent in items like *tāṉa* LT *tāṉam.*

4.21.3. Plural uyart. suffix *-r* occurs probably in *karaṇir* Ari II and in two other forms, *-or* and *-aru* (cf. Ka *-aru*) in *nikāmāt-or,* citizens, merchants, and *yak-aru,* the Yakas (this may also be honorif. singular).

4.21.4. The oblique stems stuff. *-t-* occurs in *kuṉṟatū* (*r*), cf. LT *kuṉṟatt-ūr,* and in *nikāmā-t-or,* cf. LT **nikamāttōr.*

4.21.5. Gen. suff. *-iṉ* is perhaps found in *itātāviṉ* (Konkar).

4.21.6. A suffix of adnominal relation *-a* seems to occur in phrases like *potinūra tāṉa,* the gift of *potinūr, veya tāṉa,* the gift of *vēy* etc. This may be compared with the adjectivizer *-a* in a phrase of Ara, *māṟaiya vaṇṇakkaṉ,* the tester of coins of *māṟai,* and with the late Tamil form *avaṉ-uṭai-y-a,* his.

4.21.7. The dative morpheme seems to occur in two alternants, *-ku/-ko*: *īteṉku,* to *Īteṉ, koṭālaku,* to the man who digs: *nikāmā-tāko,* to a citizen (a dative of relationship? *nikāmātāko potir?*).

4.21.8. Locative suffix *-uḷ* occurs twice: *uṟaiyuḷ,* in residence, *vāṇikaṉyuḷ,* among merchants.

4.22. *Pronouns*

The pronoun *iva,* cf. Ma *iva,* OT *iv* (cf. *Puṟ.* 95.3), LT *ivai,* these things, occurs once in Anai.

4.23. *Verbs*

4.23.1. Person-number suffixes.

4.23.11. Masc. sing. occurs in different alternants. It seems that the finite-verb suff. *-ā* may be compared with middle and modern Tamil *-āṉ* in forms like *kuṭupitā,* he caused to be cut (Maru) and *ceytā,* he made (Tiru). It occurs in full form in *koṭu-pitāṉ,* he caused to be cut.[3] In forms like *koṭūpitaavaṉ* and *koṭu-*

3. There are two possible interpretations: Either *-ā/-āṉ* is a finite-verb suff. of 3. p. sg. masc., which is indeed surprising at this very early stage of evolution of Tamil. In LT it occurs much later in finite verb-forms. Or it may be a partic. noun suffix: *kotūpitāṉ,* he who has caused to be cut, cf. Konkar *koṭūpittāvāṉ* and Ala H. *koṭūpitaavaṉ.*

pitāvaṉ we have prob. got variant forms of a participal noun suffix.[4] It also occurs as -on in *koṭupitoṉ*, which is in agreement with the old LT form, cf. e.g. *ceytōṉ Puṟ*. 34.15.

4.23.12. This occurs then in its pl. form *-or* in part. noun *koṭior* Ari II; with this form cf. old LT forms like e.f. *koṭuttōr Puṟ*. 1819, they who gave.

4.23.13. In *kāaritava*, a fem. sg. part. noun suff. *-ava*, LT *-avaḷ*, may be hidden. The reading is however not clear.

4.23.2 Tense suffixes.

Only past tense suffixes occur: The suffix *-t-* occurs in a number of forms like *cey-t-ā*, *cey-t-a*, *koṭu-pi-t-ān*, *koṭū-pi-t-oṉ* etc. Past tense *-nt-* occurs in *piṟā-nt-ā*, who was born. If *tattāṉ* in Ara is to be interpreted as "gave-he", then we have here past tense *-tt-* with the stem *taru/tā/ta-*, to give, LT *tantāṉ*.[5]

4.23.3. Causative suffix *-pi-*, LT *-vi-* occurs in *kuṭu-pi-tā*, *koṭu-pi-tāṉ*, *koṭū-pi-toṉ* etc. *-pi-* as causative suffix occurs in LT e.g. with *kāṇ*, to see, *kāṇ-pi*, to show.

4.23.4. Relative participle suffix *-a* in *ceyta*, who did/done, and *-ā* in *piṟāntā*, who was born/born.

4.23.5. Infinitive *-a* occurs in *pūṇ-a*, to undertake (austerities).

4.23.6. Optative *-ka* occurs in *kāṇ-ka*, let (it) be seen.

4.3. MORPHOPHONOLOGY

There are a few characteristic features which pervade all the *Brāhmī* Hybrid Tamil records.

4.31. First, *hiatus* freely occurs though it is at times prevented by hiatus-fillers in agreement with LT *sandhi*. In this feature again, the language of the records is typically hybrid ("Prakritic" hiatus, so frequent in some Prakrits and in Apabhraṁśa, and the typical literary Tamil prevention of hiatus side

4. It is indeed very tempting to see in the form *koṭūpitaavaṉ* a true reflection of the origin of that very form, LT **koṭṭuvitta avaṉ*.

5. In analogy with IA *datta-*?

by side): apart from form like *koṭupitavaaṉ, upācāa, tiṭaiil, koṭior, ceiya, yakuaṉ,* we have forms with hiatus-fuller like *polālaiyaṉ, uṟaiyuḷ,* and in one form the hiatus-filler might have crept in unnecessarily: *vāṇikaṉyuḷ* Ala. Hiatus is as a matter of fact found in later inscriptions, too, and in a few forms even in LT texts (cf. *varūum, Puṟ.* 309.6 *kavaii Puṟ.* 363.1 etc.).

4.32. Second, there is a very striking and pronounced tendency towards the lengthening of ultimate and penultimate syllables when compared with the corresponding LT items, cf. LT *tantai,* father, with Ari I *tāntaiy;* LT *makaṉ,* son, with Unt *mākaṉ;* LT *piṟanta,* born, with Citta *piṟāntā;* LT *iḷaiyar* with Citta *iḷāyar,* LT **pākaṉūr* with *pākāṉūr,* LT *calakaṉ* with Ari I *sālākāṉ* etc. For length in the ultimate, cf. *dhamām, natā, iḷāñ, tiṭaiil, ven(a)tā, kuvīrā, koṭupitāvāṉ* etc. In all these instances, the corresponding LT forms would be short.

4.33. Another striking tendency may be observed in the records: the occurrence of paragogic vowels *-i* and *-ī* and consonant *-y*. This tendency may be observed in a number of later historical inscriptions of the Pallava and Chola periods, as well as in substandard forms of Tamil speech. *-i* is found in *māttiraiyi* (Ala A), side by side with *māttirai* in Ala B; *-ī* occurs in *pāḷī* Kil; *-y* occurs in a number of forms: *tāntaiy, pāḷiy* in Ari I, *veḷaṭaiy* Ari II, and *tāraaṇiy* in Ala H.

4.34. Apart from these tendencies, we may observe a number of less common features:

4.34.1. The alternation *e/a* in LT *neṭu*/Ari I *naṭi-* in *naṭiñcāṟiyaṉ;*

4.34.2. The alternation *u/i* ibidem.

4.34.3. The alternation *v/p* in *koṭūpitoṉ, kuṭupitā* etc., LT **koṭṭuvittōṉ, kuṭṭuvittāṉ* etc.

4.34.4. *ḻ* > *ḷ* in LT *pāḻi* > *pāḷi, pāḷiī, pāḷiy.*

4.34.5. One feature of the syntactophonology of these records is in striking agreement with the contemporary and/or slightly later LT *sandhi*: the epenthesis of homorganic nasal in phrases like *naṭi-ñ-cāṟiyaṉ* and *iḷā-ñ-cāṟikaṉ* in Ari I.

4.4. For the changes undergone by IA loans during their adoption see in detail the lexical and grammatical analysis. Here only a few general remarks. First, *tadbhava* loans seem to occur more frequently than the *tatsamas*. Actually, in the whole lexical material there seem to be only three *tatsama* loans, *karaṇi*, *śrī* and *siri*. Second, and this is both important and quite easily explicable, most of the loans are borrowed from *Pali* and *Prakrit* rather than from Sanskrit. For the Buddhist and Jaina ascetics, who must have been at least bilinguals, Pali and Prakrit had of course great prestige. Among the loans, which were almost certainly borrowed from Pali and Prakrit and not from Sanskrit are, e.g. *atiṭaaṉam* < Pa *adhiṭṭhāna-* (Skt *adhiṣṭhāna-*); *araṭṭha; āycyaṉ* < Pkt. **āyicca-*, Pa *ādicca-* (Skt. *āditya-*); *upācāa* < Pkt. **uvācaa-* (Skt. Pa *upāsaka-*); *ceīya* < Pa. *cetiya-* cf. Apa *cei-* (Skt. *caitya-*); *tiru-* < Pa Pkt *siri-* (Skt. *śrī*); *dhamām* < Pa Pkt. *dhamma-* (Skt. *dharma-*); *yakaṇa, yakuaṉ* < Pa Pkt. *yakkha-* (Skt. *yakṣa-*); *leṉ* < Pa *leṇa-/lena-* (Skt. *layana-*?); *-vocco* < Pkt. *vaccho-*, Pa *vaccha-* (Skt. *vatsya-*); *sālākāṉ* < Pa *sālaka-* (Skt. *śyālaka-*) *siri* < Pa Pkt *siri-* (Skt. *śrī-*). An interesting case is *antai*, bed? which is connected possibly with Sinh. *äňda*, id. Some of the personal names seem to be hybrid forms, blends of IA loans and Tamil stems, cf. *cikaramāṟan*, prob. a compound of *cikara-* < Skt *śikhara-* plus Ta. *māṟaṉ*, Pandya; *neṭulā-vocco* a compound of Ta. *neṭu/neṭil* plus *-vocco* < Pa *vaccha-*, Pkt. *vaccho-*.

4.5. I have not specifically indicated all instances where my reading differs from the emendation of K. V. Subrahmanya Ayyar. Generally I may say that my reading goes somewhat back to the original reading of H. Krishna Sastri, especially in those cases where, as I am convinced, KVSA had been somewhat rash in reading the records simply as Old Tamil. I also differ from KVSA in the interpretation of some items which we read identically. However, I regard, in general, K. V. Subrahmanya Ayyar's emendation a good starting point.

There is of course quite a number of places which are not clear enough, either because the record itself is damaged and hardly legible, or purely linguistically. However, the basic conclusions reached so far about the text are, I believe, sound enough and not to be fundamentally altered by any possible farther discoveries. The conclusions may be summed up now as follows:

1. The phonological system is slightly hybridized, though generally that of old Tamil.

2. The morphophonological system, too, seems to be hybridized in some respects (e.g. the occurrence of hiatus).

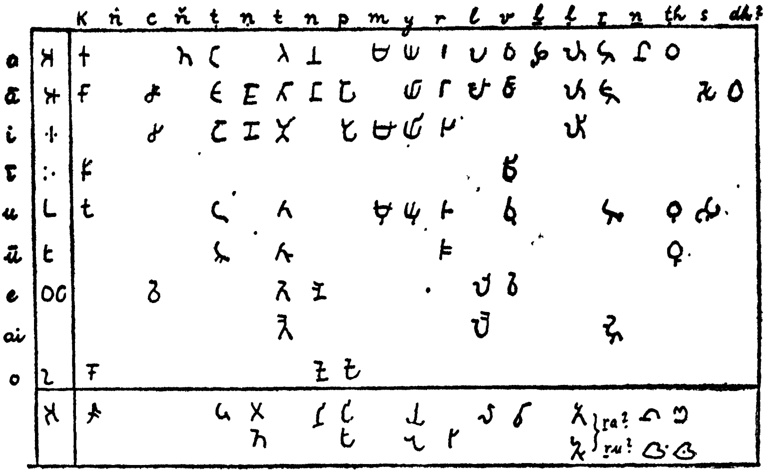
3. The morphological system is purely Tamil, though not of the standard literary type.

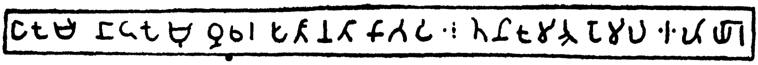
4. The lexical system is strongly hybridized, mainly through loans from *Pali* and *Prakrit.*

The language of these *Brāhmī* labels is, thus, basically Tamil, though a hybridized form of Tamil; and it does not represent the main trend of evolution of literary Tamil which differs very much from this Buddhist or Jaina jargon. This hybrid language of the inscriptions is, nevertheless, the reflection of the earliest (so far known) stage of inscriptional Tamil of one particular type and style. This conclusion seems to be supported by the fact that some grammatical features which occur in this language do not occur in the contemporary literary language, but they appear in SLT much later, and some of them occur only in later inscriptional Tamil (e.g. the paragogic -*y*), and still other features only in substandard colloquials. This discrepancy is typical for the relation of inscriptional (and substandard) Tamil to literary Tamil at every stage in the evolution of the language as a whole. The language of inscriptions always seems to indicate features and tendencies which occur in the literary dialect only centuries later, if at all.[6]

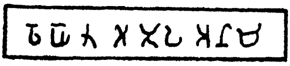
Finally, one thing may perhaps be pointed out by possible critics of this analysis as improbable: the suspiciously great number of alternant forms, a sort of great unsteadiness of the phonological and morphological systems. However, to this possible objection there is a ready answer: first, even the fairly homogenous old literary language contains a great number of alloforms — e.g.

6. There are authors who go so far as to regard Written Tamil and Spoken Tamil as two *distinct* languages (e.g. M. Shanmugam Pillai according to a personal communication). Without agreeing to this exactly, I am, too, inclined to stress the fact that there has *always* been considerable distinction between the two main styles or forms of Tamil.





ḻ ō ṃi nā ṭu kumu tthū r pi rā n tā Kā vuṭi ī te ṉ ku ci ṭū pocil iḷāyar



cuy ta ṇ ti ṭa a ṉ(a)m

in one single literary OT text, we find the sociative suffix in three alloforms (*-oṭu, -ōṭu* and *-uṭaṉ*). Second, the language of inscriptions has always been much less homogenous and "regular" than the language of literature, bound by a strict norm. Inscriptions reflect as a rule substandard usage, dialectal variations etc. much more truly than literature. And, third, those who have been responsible for the records in question were obviously Buddhist and/or Jaina monks, using a hybrid jargon, with great admiration for Pali and/or Prakrit, and they cannot surely be suspected of a strong inclination toward a standardized, polished and "correct" literary language.*

* *Reprinted* from Archiv Orientalni 32/1964.

Stone Inscriptions of Devikapuram

M. RAJAMANIKKAM

Dēvikāpuram

There is a small village called Dēvikāpuram in the Arni Circle of North Arcot District. Very near this village there is a small hill, on which there is a Śiva Temple. In the village itself, there is a temple with a lofty tower and high walls dedicated to the Goddess, Brahadāmbāḷ. This is a Sanskritisation of the name "Periya Nāiychiyār" mentioned in the stone inscriptions of the temple. The name of the principal deity is Kanakagiri Īśvarar. It is not known how this name originated. In the stone inscriptions are found the name of "Tirumalai Uḍaiya Nāyaṉār" and "Thirumalai Uḍayār".

Period of the Temples

There are fifty-five stone inscriptions in the temple of the Goddess, and only one in the Śiva Temple. Of these, forty-seven inscriptions give the name of the King in whose reign the inscriptions were engraved. In the other stone inscriptions there is no mention of the King's name; in some of these, there is no trace even of a date. There are no hymns by the Nāyaṉārs referring to these temples. Among the stone inscriptions in the temple of the Goddess there is not a single inscription which relates to the Cōḷa period. All the kings referred to in the stone inscriptions are the Vijayanagar Kings or their descendants. One stone inscription relates to the Mahrattas, the other two are not more than sixty-two years old, and refer to the Arni Jāgirdār. Therefore, it is appropriate to conclude that these two temples were built during the time of the Vijayanagar Kings.

It seems that among the stone inscriptions relating to the Vijayanagara Kings, those which refer to Sāḷuva Narasinga Uḍaiyār (1485-1492 A.D.) belong to an earlier period of time. An inscription containing the name of Venkaṭadēva Mahārāja who voluntarily

gave up the kingship in 1630 A.D. is found last in the list of Vijayanagara Kings. After this, we find an inscription of Thulaja Rāja, son of Sarbōji Rāja, and two others relating to the Arni Jagirdar in 1889 A.D. After examining all these inscriptions, it may be true to state, from a historical point of view, that the Dēvikāpuram Temples have been in existence for more or less six hundred years.

Stone Inscriptions

Out of the fifty-six stone inscriptions, two are in Sanskrit, one is in the Mahratta language; the other fifty-three are in Tamil. It used to be the custom in those days to endow small villages and lands to the temples. The executive officers of the temples would lease out the lands to tenants. Further, temple servants, poets, and those who had endowed their entire properties to the temples would be given lands and houses. Many persons used to give money, ghee, etc., as gifts for the purpose of burning lamps in the temples. Some offered endowments for the conduct of festivals. Some rendered service in person in the temples. Kings and petty chieftains often gave to the temple the income realised from the levy of certain taxes. There are Mutts near temples. The heads of those Mutts found a place in temple administration. Information about these endowments were caused to be inscribed on the stone walls of the temples, and these are the stone inscriptions referred to. In each stone inscription is often found the name of the King who ruled at that particular period, the year of his reign or the year of the well-known Śālivāhanam. After this, the name of the donor, the nature of the endowment, and its purpose are mentioned. Sometimes, the King's victorious achievements and his glorified titles obtained a place in the text of the inscriptions.

What was the purpose of such stone inscriptions? The inscriptions on stone endure several centuries, and those who read them are inspired to make similar endowments or perform similar services to the temples. We who read them today gather information about the kings who reigned in those days, the people over whom they ruled, the political conditions of the time, the state of art, religion, civilisation and culture of the period, and we are able to get certain facts of historical importance.

From the Dēvikāpuram inscriptions we gather some of the following data:

NAME OF THE KINGS

1.	(Sāḷuva)	Narasingaraya Uḍaiyār		(A.D. 1485—1492)
2.	(Immaḍi)	Narsinga Dēva Mahārāyar Narasa Nāyakkar	General of the army	(A.D. 1493—1499)
3.	(Thuḷuva)	Krishna Dēva Mahārāya son of Narasa Nāyakkar		(A.D. 1509—1529)
4.	(Achuda)	Dēva Mahārāyar son of Narasa Nāyakkar		(A.D. 1529—1534)
5		Sadāśiva Mahārāyar		(A.D. 1534—1551)
6.		Sriranga Dēva Mahārāyar I		(A.D. 1572—1589)
7.		Venkata Dēva Mahārāyar		(A.D. 1630)
8.		Thuḷaja Rāja (Maratta King) Sahib		(no date)
9.		Arṇi Jagirdar Puraṇa Priya Srinivāsa Rao Sahib)		(A.D. 1889)

Government of the Country

The Vijayanagar Kings ruled the whole of South India under one flag, or as the indigenous phrase goes, South India was brought under one royal umbrella. The Headquarters of the King was Vijayanagar. There were a number of chieftains who were his representatives in the various regions or mandalas. Each Mandala was divided into many sub-divisions or Seermais. Among the many Seermais in the Thoṇḍaimaṇḍalam area, Paḍaivīḍu in Pōḷūr Taluq was one. It was made the capital of the chieftain who was the ruler of that region. The shrine of the Dēvikāpuram is located within the seermai over which this rulership extended.

Those who ruled the Paḍaivīḍu Seermai belonged to the Kannaḍiya race of the Vijayanagar Kings. They were entitled to use the title of 'Nāyakkar'. During the reign of Sāḷuva Narasinga-

rāyar, Eṭṭappanāyakkar was a high official in Paḍaiviḍu Sīrmai.[1] When Immaḍi Narasingarāyar was the ruler, the administration of the country was looked additionally by the general of the Army, Narasa Nāyakkar who was the father of Krishnadēvarāyar. During that period, and also during the period of Krishnadēvarāyar, Tirumalai Nāyanār, son of the before-mentioned Eṭṭappa Nāyakkar, was a high official in Paḍaivīdu Sīrmai.[2] During the reign of Achutarāyar, Kālatīsvara Nāyakkar, son of this Thirumalai Nāyakkar, ruled over the Paḍaivīḍu Sīrmai.[3] One stone inscription says that Ēkāmbara Nāyakkar, son of Rāmiappa Nāyakkar was the ruler of the area.[4]

It is the stone inscription of this temple which reveals that many people of the Kannaḍiya race lived in the city of Paḍaivīḍu. Among these, there were a few who had received the temple lands for cultivation purposes. A number of other inscriptions state that some of them performed many charitable deeds in and for the temple.

Endowments for the Welfare of others

It was customary for the petty chieftains and high officials to make certain offerings to the temples for the welfare of their kings. In the same way, for the welfare of petty chieftains and the rulers of a Seermai high officials and others used to give offerings of charities. The prevalence of this custom is revealed in 16 stone inscriptions to be found in this temple. Some of the temple charities have been made for the welfare of Kings like Narasa Nāyakkar, Krishna-Dēvarāyar, and Achutha Dēvarāyar. The rulers of Paḍaivīḍu Sīrmai like Thirumalai Nāyakkar, Kālathīswara Nāyakkar, also had come charities made by others for their welfare. Similarly there were also other charities for the welfare of high officials.[5] Thirumalai Nāyakkar and Īsvara Nāyakkar, sons of Eṭṭappa Nāyakkar employed two persons for

1. 353 of 1912.
2. 355, 395, 396 of 1912.
3. 374 of 1912.
4. 404 of 1912.
5. 355, 357, 358, 360, 361, 363, 364, 376-7, 381, 383, 391, 399-401, 403-4 of 1912.

the purpose of singing the sacred Hymns for the welfare of Narasa Nāyakkar. They were given house and land, and arrangements were made to give them food in the temple.[6] When Narasa Nāyakkar died, they commemmorated his memory by giving away the house and land to Samarapungava Dīkshitar.[7]

Dēvadhāna villages

Dēvikāpuram was mentioned in a stone inscription as "Dēvikāpuram belonging to Murugamangalapparru of Mēlkunra Nāḍu in Palkunra-k-Kōṭṭam of Jayamkoṇḍa Cōla Maṇḍalam." The temple of this place was endowed with many small villages. They were Sembiya Mangalam,[8] Kailāśam, Sōrappūṇḍi,[9] Kāmātchi Rāvuttan Thangal, Ūvattūr,[10] and its adjoining small villages, Śingayya Rāvuttan Thangal, Śōmaśipuram known as Maṇalpākkam.[11]

Other villages

In the stone inscriptions the names of other villages are also found. They are as follows:

1. Murugamangalam, 2. Iḍaitturai, 3. Tiruvilakkukkudi, 4. Sērruppaṭṭu, 5. Piramaṇapākkam,[12] 6. Māmanampākkam, 7 Kannanūr, 8. Ārruvānpāḍi, 9. Naduvilittāngal.

Temple lands

Officials of the temple used to lease out the lands belonging to the institution to many Kanndiars and also to others, as revealed in a number of stone inscriptions.[13] One person who was appointed to supervise the temple was endowed with a temple land, the income from which was his remuneration. The actual administration of the temple was looked after by persons specially selected

6. 355 of 1912.
7. 357 of 1912.
8. It is now known as Semmiya Mangalam.
9. This is now known as Savarappūṇḍi.
10. It is now known as Tivattur.
11. 357 of 1912.
12. 355, 357, 365, 367, 368, 372, 373 and 396 of 1912. It is now known as Piraṇampākkam.
13. 352-4, 367, 369, 372, 375, 387 and 389 of 1912.

for the purpose, the head of the Bhikshā Mutt adjoining the temple, the Kaikkōḷa Mudalis, in the village and the temple priests.[14] These temple officials endowed a land and a house in a Dēvadhāna village, known as Sōrappūṇḍi to a poet called Vaḍamalaiyāṉ who belonged to the village of Āṟṟuvāṉpāḍi.[15] Aṭṭavaṇai Venkappaṉ who was responsible for getting the village of Sōrappūṇḍi as an endowment to the temple from the King was given the gift of two houses and a piece of land.[16] He also obtained another small village, called Taraippāḍi for the temple. He was given a house and the rent of the village by the temple officials."[17] For the temple festival feedings and burning of incense etc., Tirumalai Nāyakkar and Īśvara Nāyakkar endowed lands in Murugamangalam village.[18] But Nayinappa Nāyakkar son of Krishnappa Nāyakkar, dug a tank and some wells in a land and made the land cultivable; later he gave it away as gift to the temple.[19]

Charities

It is gathered from the stone inscriptions that Tiruvādirai, Tirukkārttigai, and Uttira Thirunāḷ festivals were celebrated in the temple."[20] Many people gave gifts of money, land and ghee for the conduct of those festivals. The Āṛṇi Jāghirdār had the Ashtapanthana Kumbābhishēkam performed for the Deity on the Hill.[21]

Some stone inscriptions reveal that officials endowed certain taxes as offerings to the temple. A high official called Mallappa Nāyakkar endowed a tax worth 33½ Panam.[22] Collections at the rate of 1¼ panam per loom were made in Dēvikāpuram and given to the temple.[23]

14. 354 & 356 of 1912.
15. 365 of 1912.
16. 366 of 1912.
17. 368 of 1912.
18. 359 of 1912.
19. 388 of 1912.
20. 360-2, 383-4 of 1912.
21. 397 of 1912
22. 355 of 1912.
23. 314 of 1912.

Mutts

A famous mutt of Dēvikāpuram was known as Bhikshāvritti-Mutt or Bhikshā Mutt. It is situated south of Cheyyār in Dēvikāpuram.[24] Two of the heads of this Mutt who lived at different times, were Īśāna Śivāchāriyār and Visvēśvara Śivāchāriar.[25] They took a great part in the administration of the temple.

Rājakambīraṉ hill

A hill adjoining the village of Murugamaṅgalam was known by the old name of Rājakambīraṉ Hill. The name of Rājakambīraṉ was used as a victory title by the Cōḷa Kings Vīrarājēndra (A.D. 1064-69) and Rājarāja II (A.D. 1146-1173). Of these two kings, it was Vīrarājēndra, the great hero, who defeated the Western Chāḷukyas thrice on the banks of the Tungabhadra. During these times of war, he went beyond the Toṇḍaimaṇḍalam and reached the Tungabhadra. His victory title, seemed to be associated with the name of the hill.

Occupational names

The names of certain persons who were engaged in specific vocations are also to be found in some of the stone inscriptions. The person who supervised the temple was called *Kōvil Kēḷvi.* The name *Aḍaippam* was given to the man who used to stand near the king and give him betel leaves. The person who made a note of the king's engagements for the day was always close at hand to remind him of his duties was called *Aṭṭavaṇai.* Those stone inscriptions also reveal that the petty chieftains used to call the kings *Swāmi* and the same title was used by administrative officials and the general public to denote both the kings and the petty chieftains.

24. 352 of 1912.
25. 352 and 389 of 191.

In Foote's Footsteps

P. JOSEPH

When a little over a century ago, — on the thirteenth of May, 1863, to be exact, — Robert Bruce Foote, an officer of the Geological Survey of India, recovered a well weathered stone tool from a debris-pit at Pallavaram near Madras, he blazed a veritably stony trail that has since been followed, despite nasty cuts and blistered feet, by a host of determined workers deeply interested in Indian palaeolithic research.

Tamilnad has the distinction of possessing the first site plotted on the Indian palaeolithic map; but are the Tamilnad palaeoliths as old as any in the country? An answer could be had only from a survey of the palaeolithic finds from several areas spread over the entire sub-continent.[1]

The investigations, — rather sporadic after Foote's flying start but very vigorous and steady of late, — have shown that the palaeoliths or old stone age tools fall into three groups. The first, known as the Madras industry, comprises mostly core tools generally of quartzite and sometimes of trap. Occasionally even large flakes were used. The implements are called handaxes. Besides this large element there are also fine chisel-edged cleavers. The second group, the Pre-Soan, consists of large crude flakes with no prepared striking platform. The flakes were obtained by splitting pebbles lengthwise. The third group, the Soan, is made up of

1. This paper merely indicates a couple of problems the Indian palaeolithic study has given rise to but does not outline the actual work done on various sites, goods summaries of which can be had in:

(a) Wheeler, *Early India and Pakistan*, pp. 34-62.

(b) Krishnaswamy, "Stone age India", *Ancient India*, No. 3, pp. 13-35.

(c) *Id.*, "Progress in prehistory", *Ancient India*, No. 9, pp. 53-62.

(d) Soundara Rajan, "Quaternary pebble, core and flake cultures of India — an appraisal of the data". *Ancient India*, No. 17, pp. 68-79.

For a brief resume please refer to this writer's article, "The Indian Palaeolithic Story", in *The Statesmen*, dated June 16, 1963.

choppers out of pebbles. The chopping edge resulted from splitting pebbles across. Scrapers too are part of this group.

Palaeolithic man seems to have wandered, without let or hindrance, through the length and breadth of the sub-continent except, perhaps, such outlying areas as Assam, Sind and Kerala. His domain was large and his artifacts innumerable: yet he has left us with not a few knotty problems, that have defied solution during a whole century.

The first and the main one is chronological. How old is the Indian stone age? Burkitt threw initial light on the question in 1930, while making the first scientific attempt at interpreting the archaeological sequences in peninsular India. After studying collections from the Krishna valley and the neighbourhood of Madras, placed at his disposal by Cammiade and Richards respectively, he postulated a succession of wet and dry periods, called pluvials and inter-pluvials, similar to east African climatic changes. He distinguished at least 3 pluvials with 2 inter-pluvials and placed the earliest specimens of the Madras industry, which he called Series I, in the 1st. inter-pluvial. The possibility of chronological equation between the African and South Indian climatic variations was there. But Burkitt's scheme had to be pegged on to something firmer.

Ever since the first pebble-choppers had been picked up during the eighties of the last century by officers of the Geological Survey from the north-western corner of the sub-continent in apparently pleistocene (ice age) associations, the suspicion arose that the Himalayan glaciations might have some correlation with the Alpine. To tackle the problem from all possible angles a high-powered expedition under the leadership of De Terra, the geologist, aided by Teilhard de Chardin, the palaeontologist, and Paterson, the archaeologist, was despatched in 1935 by the Yale and Cambridge universities. The expedition, working along the Himalayan foot-hills between the Indus and the Jhelum in what is called the Potwar region, established for the Himalayas the same pleistocene sequences as for the Alps, namely, 4 glacials interspersed by 3 inter-glacials and posited a probable chronological equation between the European and Indian ice age on the strength of mid-pleistocene faunae like *elephas namadicus* found in the Potwar area. The archaeological sequences were the pre-

Soan industry of the 2nd. glacial and the Soan of the 2nd. interglacial.'

For Central India chronologically important work was done in the Narmada valley by De Terra himself. The pleistocene formations of the valley, namely, its terraces were correlated with Himalayan glaciations, especially because an important palaeontological link was available. The *elephas namadicus,* which occurred with the Pre-Soan tools in the Potwar area, turned up also in the Narmada region with identical tools. These were, however, accompanied by Madras handaxes unlike in the north.

After a probable chronological equation was thus fixed between *the Himalayan and Narmada ice age* formations and between the northern and Central Indian Pre-Soan tools, an attempt was made to tack the peninsular industry on to that of north and central India where chronological deductions seemed safer, for Madras tools were associated with the Narmada Pre-Soan. In this connection Sankalia's efforts in the Pravara (a tributary of the Godavari) and Godavari basins are of capital significance. From the earliest Pravara gravels came Madras handaxes, and from identical Godavari gravels was recovered the *elephas namadicus.*

Some, particularly Wheeler, have suggested that, while the *elephas namadicus* could be used as a probable chronological link between the Potwar and Narmada regions because of its association with Pre-Soan flakes, it cannot be so used in regard to peninsular India, since in the Pravara-Godavari area it turned up with Madras handaxes. The argument proceeds that, therefore, the Godavari *elephas* could not be of the same date as its cousins of the Narmada and the Himalayan foot-hills. This amounts to asking of palaeontology more assistance than is needed. That Madras handaxes of the Narmada valley were contemporaneous with Pre-Soan tools and *elephas* is based on firm evidence. As for the handaxes of the Godavari basin and elsewhere in the peninsula, there is no reason to assume that the *elephas* which roamed the Himalayan and Narmada jungles at about the same time stopped short of the Godavari glades and penetrated them much later.

Moreover, in Wheeler's approach there seems to lurk a suggestion, however slight, of arguing in a circle: the Pre-Soan industries

of the Punjab and the Narmada were probably contemporaneous because of their association with *elephas,* whereas the *elephas* of the peninsula was later because it was not found with Pre-Soan tools. In regard to correlation between northern and central India the argument proceeds from fossil to tools; for peninsular India, however, it does from tools to fossil.

There is a geological factor that merits consideration for chronological purposes. Could the boulder conglomerate of the Singrauli basin (Mirzapur Dt., U.P.), of Mayurbhanj (Orissa) and the neighbourhood of Madras be of the same date as that of the Potwar area? There is nothing to prove the contrary and so, as the Potwar boulder conglomerate is of the 2nd glacial, that of the other regions must be of the same age. With this datum line the archaeological finds of the various areas could be arranged in a plausible chronological order. The boulder conglomerate of Potwar yielded Pre-Soan flakes. In the Singrauli basin the boulder conglomerate was covered with a layer of sand on which lay a bed of redeposited pleistocene gravel. On this bed were found Madras handaxes and Soan pebble tools. In Mayurbhanj the boulder conglomerate was in two sections separated by a thin layer of gravelly ferruginous clay. From both sections were picked up handaxes and pebble-choppers. In the Red Hills near Madras the well developed boulder conglomerate was covered by a considerable layer of detrital or redeposited laterite, which was eroded to produce terrace I, that yielded Madras handaxes. At Vadamadurai tank, northwest of Madras, the boulder conglomerate itself produced tools of the Madras industry. The geological data, therefore, seem to show that, while the Pre-Soan tools of the Potwar area, the Madras handaxes and Soan pebble tools of Mayurbhanj as well as the handaxes of Vadamadurai tank were probably contemporaneous, the handaxes and pebble-choppers of Singrauli and handaxes of the Red Hills were definitely later.

Yet another geological factor, that could be chronologically used, is laterite. As the sequences in Mayurbhanj indicate, the tool-bearing boulder conglomerate overlay a compact pebbly laterite which covered a bed of greyish clay. At Attirampakkam near Madras, however, a pre-laterite horizon produced pebble tools, flakes and handaxes. Then there was a laterite-weathering phase, followed by a denudation of the laterite deposits. The

resultant sediment yielded Madras handaxes of an advanced type with a strong flake bias. Now the crucial question: is the Attirampakkam laterite of the same age as the pre-boulder conglomerate laterite of Mayurbhanj? There is no reason why it should not be. The pre-laterite tool-bearing deposit of Attirampakkam, therefore, must be much older than the Mayurbhanj boulder conglomerate which followed the laterite phase. As the boulder conglomerate is of the 2nd glacial, the Attirampakkam pre-laterite phase could be at least of the 1st inter-glacial in terms of pleistocene chronology.

Does the foregoing throw any light on the age of the tropical pluvials and inter-pluvials? If the boulder conglomerate is dated to the 2nd glacial and the pre-laterite (that yielded the oldest tools in the south) to at least the 1st inter-glacial, to the latter could correspond the 1st inter-pluvial, in which Burkitt placed the earliest Madras handaxes, which he called Series I. This deduction, however, needs incontrovertible geological proof.

The next problem pertains to the origin and distribution of the different stone industries. The distribution map clearly shows that the Pre-Soan flake industry prevailed unmixed with others in the north-western portion of the sub-continent, while it occurred together with the Madras industry in the Narmada valley. The suggestion of its existence in the Mayurbhanj area is of doubtful validity. The Soan pebble-choppers seem at home in the north-west though associated with Madras handaxes. These are apparently the speciality of peninsular and central India; there is, nevertheless, a sprinkling of pebble tools in the former, while a higher percentage is encountered in the latter. In a larger setting the handaxes are extremely popular in Africa, southern Europe and western Asia, whereas south-east Asia abounds in pebble-choppers. This over-all distribution has aroused certain speculations regarding the origin of the Indian industries. While the Pre-Soan stands out by itself, the Madras handaxes are supposed to have come to India from Africa and impinged on an already prevalent pebble industry, which had arrived earlier from south-east Asia. Wheeler's "Indian-ocean-pool-of-ideas" theory embracing lands bordering on the Arabian sea is very attractive and quite convincing. A like theory for the areas washed by the Bay of Bengal could be and has been advocated. Which, however, is ultimately indebted to

CHRONOLOGICAL CHART

NORTHERN INDIA						
Pleistocene Periods	Geological Strata			Stone Industries		
	Potwar	Singrauli	Mayurbhanj	Potwar	Singrauli	**Mayurbhanj**
2nd. inter-glacial		Redeposited gravel | Sand |			Handaxes & Soan	
2nd. glacial	Boulder Conglomerate	Boulder Conglomerate	Boulder Conglomerate | Pebbly laterite |	Pre-Soan		Handaxes & Soan
1st. inter-glacial			Greyish clay			

SOUTHERN INDIA

Wet & Dry Periods	Geological Strata			Stone Industries		
	Red Hills	Vadamadurai Tank	Attiram-pakkam	Red Hills	Vadamadurai Tank	Attiram-pakkam
2nd. inter-pluvial	Terrace I		Terrace II	Handaxes		Handaxes (advanced)
	Redeposited laterite	Redeposited laterite	Laterite denudation			
2nd. pluvial	Boulder Con-glomerate	Boulder Con-glomerate	Laterite weathering		Handaxes	
			(Laterite)			Handaxes, Flakes & pebble tools
1st. inter-pluvial			Pre-laterite			

which is none too clear. Incontrovertible stratigraphical evidence is needed, for mere typological study, on which most conclusions regarding the Indian old stone age are based, could be quite misleading.

In any case, if the proposed chronological chart has any value at all, it seems to indicate that the pre-laterite pebble industry of the south, at least at Attirampakkam, existed very much earlier than its northern counterpart. Did, then, the pebble tools, whatever their origin, spread from south to north chased by the handaxes? Or did the southern pebble industry have an independent origin unconnected with the northern, which alone might have been derived from south-east Asia. The surmise has actually been made that the handaxes of south India evolved gradually out of the pebble tools on the analogy of east Africa. This evolution could have taken place in south India even if the pebble industry arrived there from the south-east. Evidence, however, of the stages through which the change came about is not available. To invoke, therefore, the parallelism in technical development between east Africa and south India is, at the moment, absolutely premature.

A third problem is one of nomenclature. Scholars have yet to decide how we shall call our ancient compeer. Calling him palaeolithic man by using European terminology, they say, might imply chronological equation between man in India and man in Europe, which is yet to be established. To avoid all possible misunderstanding such harmless names as "food-gatherer" and "early stone age man" have been suggested but not found quite satisfactory and so the problem has been left where it was, as can be verified from the discussions during the conference on Asian archaeology in December 1961.

Scholars have been chary partly because they do not even know what our ancestor looked like. What they have to go by are only numerous specimens of his handiwork in the form of stones of several shapes and sizes but no physical remains of the weapon-wielder. The singular lack of human fossils, that could have gone a long way towards settling at least some of the problems, in a land that has yielded such important evolutionary intermediates as *Ramapithecus* and *Sivapithecus,* is indeed surprising and a

handicap. True the vast number of stone tools, fabricated not by nature but by beings apparently akin to us, were discovered in geological and palaeontological associations that carry them back to the mid-pleistocene, — the archaeological palaeolithic. But that the Indian mid-pleistocene was contemporaneous with the European is only probable and the term "palaeolithic" can be applied in the Indian context only with reservations. And yet it seems to be the most suitable term until a better one is devised or the chronological equation between the Indian and European palaeolithic is put on an absolutely unassailable footing.

The first region, as stated at the start, to be placed on the Indian palaeolithic map was Tamilnad. Some of its industries might yet turn out to be the earliest in the land. That, however, will depend on the keenness with which those, who carry the torch Bruce Foote lit, keep it burning bright in the murky depths of Indian prehistory.

Additional Materials for a Bibliography of Dravidian Linguistics

M. ISRAEL

In a recently published issue of Tamil Culture, (Vol. XI; No. 1) Dr. M. Andronov has published valuable material collected by him for the bibliography of Dravidian linguistics. Here, I would like to offer some more items which may be found useful.

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A Note on J. M. Nallaswami Pillai

TAMIL SCHOLAR AND PHILOSOPHER

N. MURUGESA MUDALIAR

An interesting development in the field of Tamil letters and scholarship in the later half of the last century is the writing of translations and criticisms of Tamil classical and philosophical works. A parallel development to the translation of the Gīta under the inscription of Warren Hastings in Sanskrit literature may be said to be the translation of the Kural in Tamil into English and other European languages. Later Dr. G. U. Pope translated Tiruvācagam of St. Mānickavāsagar into English. No attempt was made to translate the epics and purānas and the Sangam classics which embody the high watermark of Tamil Literary excellence. Nor were the philosophical works in Tamil, which differed in some respects from the Vedanta which gained a world audience due to the labours of Prof. Max Muller and others, were attempted to be translated ahd interpreted except for the stray efforts of Western missionaries serving in the South who were attracted by the excellence of such works and the completely different view point of world affirmation and the doctrine of grace which they expressed and which appeared to have resemblance to Christian theology. Inspired by this receptivity and appreciation of Western scholars of the rich treasures of Tamil, J. M. Nallaswami Pillai (1864-1920) devoted a life time to the translation of Tamil classics and works relating to Śaiva Siddhānta. Born in Tiruchirapalli in a cultured family, he graduated in Arts and Law from the Madras University. His acquaintance with Tamil Literatures in his boyhood under the teaching of a pandit developed into a passion and he devoted himself to its study although he was employed as a judicial officer under Government for over twenty years. Later he resigned from service to practice Law and devoted himself almost wholely to the translation and exposition of Tamil works through the medium of a journal called 'Śiddhānta Deepika' or Light of Truth which he conducted for nearly fourteen years

and which became the vehicle and forum for the new type of scholarship which sought to edit in English translation and interpret Tamil works in the style of Western literary criticism. Besides, being a scholar in Tamil he was a graduate in philosophy and being a devout Saivaite he had drunk deep in the religious literature of the Saivites like Tevaram, Tiruvācagam and Tirumandiram and philosophical works like Sivajñānabōdham. He published his translation of St. Meikandar's Sivajñānabodham which is a brilliant exposition of the tenets of Tamil Saivism, with critical comments. Later he published translation of Sivajñāna Siddhiyar (the elaborate commentary on the Bodham by Arulnandi Sivāchārya) and Tiruvaruṭpayan by Umapati Sivāchārya (the celebrated Commentator of Paushkar Agama).

He translated eight of the fourteen Siddhānta Sāstrās and hoped to do the remaining six also. He also wrote several articles in his 'Siddhanta Deepika', contributed to other journals and read papers at philosophical conferences on Saiva Siddhanta philosophy which contributed not a little to the unveiling of a rich heritage of Tamil philosophical thought to scholars both in India and elsewhere who were aquainted only with Sanskrit works on Vedānta. His selected essays were compiled and published by him under the title of 'Studies' in "Saiva Siddhanta." To him also goes the credit of writing brief biographies of the 63 Tamil Saints sung about by St. Sekkizhar in his Periya Purānam. He also translated in the 'Siddhanta Deepika' the Sangam classics Kalittogai and Pattuppāṭṭu. His works gained world wide appreciation from scholars like Prof. Max Muller, Prof. Julien Vinsen, Prof. R. W. Frazer, Dr. L. D. Barnett and Dr. G. U. Pope.

Of special interest is the testimony of Prof. Max Muller who said, "unfortunately few scholars have taken up as yet the study of Dravidian Languages and literature. Such journals as the "Light of Truth' or 'the Siddhanta Deepika' have been doing most valuable service. What we want are texts and translations and any information that can throw light on the chronology of Indian Philosophy." Dr. Pope said that Pillai's translation of Sivajñānabōdham with valuable notes is a most valuable compendium. Prof. R. W. Frazer in sending his Encyclopaedia of Religion and Ethics to Pillai for review wrote, "I do this because of my pro-

found regard for your 'Siddhanta Deepika' and for the great work it is doing in a noble spirit of self sacrifice to bring to light some of the great literary treasures of Tamil land. May the Goddess of Learning confer prosperity on the 'Siddhanta Deepika' and may its supporters in your land know that their labours are being followed closely in the West." Dr. V. Ramana Sastri called Pillai, "One of the most well-informed interpreters of the Tamil development of the great Agamic school of thought."

Nallaswami Pillai inaugurated a new epoch in Tamil scholarship by the presentation of Tamil literature and philosophy in English and their interpretation by modern critical and comparative methods. He laboured single handed but he was able to say, "I am glad to say that I was the means of attracting a large number of students to the study of Tamil Literature, Antiquities and philosophy, both in Tamil and Sanskrit," and their contributions have found place in the pages of his journal (Siddhanta Deepika). Later scholars like Maraimalai Adigal, K. Subramania Pillai and others were inspired by the example of Nallaswami Pillai.

Nallaswami Pillai's place in Tamil — English scholarship is unique and marked the turning point for redeeming Tamil from a traditional approach to a wider world perspective befitting its merits as one of the worlds finest language and literature.

Nallaswami Pillai's death centenary fell on 24th Nov. 1964.

This note is a humble tribute to his scholarship and services to Tamil learning and culture.

Book Reviews

Index of Puranaanuuru, V. I. Subramoniam, Department of Tamil, University of Kerala, 1962. Pp. 628 + xii + vii. Price Rs. 10.00. —Reviewed by *K. Zvelebil.*

From time to time it happens that a book or even a paper is published in a particular branch of research which may be said to mark an epoch. In dravidian linguistics and in Tamil philology we have had quite recently a number of such events: Burrow and Emeneau's Dravidian Etymological Dictionary is of course of fundamental importance and may be said to end an epoch started a century ago by R. Caldwell; another work of very great importance of Dravidian linguistics in Bh. Krishnamurti's Telugu Verbal Bases. And, in Tamil philology, Prof. Subramoniam's Index of Puranaanuuru may be also said to be an epoch-making achievement.

It is the first of a series of publications envisaged under the colossal Sangam Project started at the Tamil Department of Kerala University in Trivandrum — a project of preparing indexes and grammatical outlines for all the nine Sangam classics. Puranaanuuru, which is in many respects the most important and interesting of the *eṭṭuttokai* collections, was selected as the first book for indexing. The present index is based on a grammar of the text prepared by V. I. Subramoniam. The head words are arranged according to the Tamil alphabet. Above the Tamil spelling, the phonemic transcription is given; the head word is followed by its Tamil meaning, above the Tamil gloss the English meaning is given; under the head word, places of occurrence are carefully listed including the variant readings also in the Index.

The phonemic orthography employed by V. I. Subramoniam here is slightly different from the transliteration of the Tamil Lexicon. At first this looks rather awkward, sometimes. Long vowels are written as geminates, which is practical for typing. ṟ is transcribed as R; we do not have any objection against this convention, either. *āytam* is treated as an allophone of *l*, *ḷ* and *v*, which is problematic. *n* and *ṉ* are treated as allophones of (n) and

transcribed as n, which is also problematic. Before homorganic stops *n*, *ñ* and *ṅ* are treated as allophones of (m). Why? Elsewhere, *n* is an allophone of (ñ). Again we are entitled to ask why. The adoption of this solution may simplify the morphophonemic rules, as Subramoniam states in his Preface (p. iv); let us see when his Grammar, promised on p. ii of the Preface, is out.

The grammatical categories are in general syntactically defined. Some of them resemble the conventional categories of Tamil grammarians, some have been set up as new categories, e.g. Adjectives: e.g. *ciṟu*, small, is Adj. B. (Adjective Base), *ciṟiya*, which (was) little, is just Adj. I was indeed very happy to see this category included in the Index. I have been fighting for years for the independence of adjectives in Tamil (and in Dravidian). The category of Subramoniam's Adverbs is not so clear. *-um* is Clitic in Subramoniam's description, which is good. However, I do admit that I do not quite understand his "hooker" categories (cf. p. iv). There are without doubt a few things which are disputable as far as the grammatical categories are concerned; thus I fail to see, e.g., why a form like *akal*, widening, should be described as a special category of Relative Participle Base, and not just verb-stem, even if the syntactical definition is basic for Subramoniam; however, a final judgement about these matters will be possible only after his Grammar is published.

The enormous usefulness of this book goes without question. Apart from the fact that it will be a most helpful tool for future editors and textual critics, for collecting words on material culture, names of places and persons etc., it may be used immediately for linguistical comparative and historical work, and this is, according to my opinion, its main attraction today. Thus we have got here, to quote an example, a full and exact list of verb forms found in the 400 stanzas of Puranaanuuru; not only do they reflect the verbal system underlying the text, but we may employ them in statistical counts of frequency etc.

V. I. Subramoniam has received full cooperation and assistance from his students and colleagues when preparing his work. On pp. v-vi he has expressed this thankfulness to them all. Let me add that one of the most pleasing features of this work and of the whole Sangam Project at Kerala University is the spirit of real companionship and quite unselfish cooperation prevailing there.

This spirit is no doubt at least partly responsible for the appearance of such outstanding work of lasting merits.

Subramania Bharati — Prema Nandakumar, Rao and Raghavan, Mysore, South India, 1964 — Price Rs. 8.75.

At last we have a book in English well printed and bound which we are able to present to English speaking readers on the poet of the Tamil renaissance. Prema Nandakumar who published in 1958 a small book of translations of Bharati's verses has undertaken this study which she herself admits is but a "quick review" of Bharati's poems in verse and prose. This quick review is well written, is full of insights, and contains also several points of biographical interest. This study is as interesting as the articles published on Bharati in *Tamil Culture*, Vol. IX, No. 4, (pages 343-370) and Vol. X, No. 1 (pages 24-47) from the thesis presented to the Annamalai University by Mr. V. Sachithanandan.

Prema Nandakumar, the author, has the talents and understanding to make an ampler study of Bharati, to submit her verse to a deeper interpretation and to discuss such points as Bharati's advaitic philosophy, his theory of poetry, his devotion to Saraswathy and the role of inspiration, his notion of freedom, his role as reformer.

We require very badly a much bigger and more comprehensive study on Bharati, such a work as can be translated also into other modern languages besides English.

Obituary

THE LATE SENATOR S. NATESAN

The late Senator S. Natesan was born in Tanjore on 21st May 1895, was educated at St. Joseph's College, Tiruchirapally and became a citizen of Ceylon. As parliamentarian and educationist he gave great leadership in Education, in Saivaism and in the assertion of Tamil political rights. He served on several boards and committees in South India and Ceylon, and was a great exponent of Tamil Philosophy and Tamil Literature. His statement made in Parliament on 20th January 1956 regarding Tamil Language Rights will be long remembered. His publications include translation of Narrinai verses in English published in "Tamil Culture", and chapters on Tamil History in the "University History of Ceylon". He passed away on 15th January 1965.

News and Notes

THE INTERNATIONAL CONFERENCE-SEMINAR OF TAMIL STUDIES

Kuala Lumpur—April 17-23, 1966

The following is a draft list of sections and of topics of papers which might be discussed at the Conference, or on which papers might be presented to the Conference.

Literary Criticism. Literary History. Integrated courses in Tamil Literary Studies. Literature and Anthropology. Literature and Psychology. Traditional and Modern methods of Interpretation and Criticism. Research in Literary Theory.

Section Secretary: Dr. V. I. Subramoniam,
University of Kerala, Trivandrum.

Social History of various periods. Specific Institutions and their social history. Social History of Tamil-speaking communities and settlements in South East Asia. Research in Social History. The teaching of Social History.

Section Secretary: Dr. S. Arasaratnam,
University of Malaya.

Cultural aspects of the life of Indian and Ceylonese Communities in Malaya. Culture contacts with Malay and Chinese Culture; Court ceremonies. Malaysian elements in Indian Culture. Indianised Culture contacts in South East Asia (e.g. Burma, Cambodia, Indonesia, Philippines).

Literary influences—Kambaramayanam, Tiruppavai-Thiruvempavai festival in Thailand. The Manimekalai Cult in South-east Asia. Hinduism, Buddhism, and Islam in South East Asia. Pallava and Chola Art and Architecture in South East Asia. Progress of Research in these fields.

Section Secretary: Mr. S. Singaravelu,
University of Malaya.

Tamil Language. Structural and historical. Linguistic. Comparative Dravidian Linguistics. Teaching Tamil to non-Tamils. Compilation of Tamil Language lessons. Tamil and Malay. Tamil and Sanskrit in South East Asia. Common Linguistic Elements in South East Asia. Romanised Tamil.

Section Secretary: Dr. Kamil Zvelebil,
Oriental Institute, Prague.

Translations of Tamil Literary works into non-Indian Languages. Projects for compilation and translation of Anthologies. Representative works to be translated into Modern Languages.

Section Secretary: Dr. R. E. Asher,
School of Oriental and African Studies,
University of London.

Foreign Literary works translated into Tamil. Representative Foreign works recommended for translation into Tamil in order to promote Research and Study in the subjects suggested under various sections.

Section Secretary: Dr. Rama Subbiah,
University of Malaya.

Each section will provide a comprehensive study on research and literature already available for that particular section, and discuss future Research and Teaching.

All correspondence regarding papers, books to be published etc. are to be addressed to Coordinating Secretary, I.A.T.R. Conference-Seminar, Dept. of Indian Studies, University of Malaya. Funds are available for the pre-printing of outstanding contributions, both papers and books.

Though papers on other topics may also submitted to this Conference, we hope to restrict discussions mostly to the topics listed above, since future Conferences might be able to deal with remaining themes. A Conference, for instance, in India, in the years 1968-69, might include such topics as Sanskrit works in Tamil, Tamil works in Sanskrit, Comparative Dravidian Literatures, South Indian Religion and Philosophy, Critical Editions of the Classics, and other topics for the discussion of which South Indian Universities might present more favourable opportunities. A third Conference might be held in 1971-72 in Ceylon, and might include

such topics as the History of the Tamils in Ceylon, Tamil Language and Literature in Ceylon Law, Lexicography, Ceylon's contacts with India, Tamil-Sinhalese cultural affinities, Buddhism in Tamil Literature, Art in Ceylon and South India, Folk Literature, Folklore etc.

Ordinary Membership of the Conference is open to all scholars engaged in studies even remotely connected with fields pertinent to any aspects of Tamil Studies—Anthropology, History, Language, Literature, Religion, Archaeology, Epigraphy, Economics, Geography etc. (A Ladies Committee will look after lady members and wives).

Associate Membership is open to all students registered for post-graduate degrees in Universities, and to teachers.

A limited number of observers representing Educational Institutions and Cultural Associations will be admitted to the Conference.

The language of the Conference will be English. All papers are expected to be in English. Papers may also be presented in other languages provided English translations are attached.

The Conference-Seminar is being sponsored by the International Association of Tamil Research, the University of Malaya, and the National Education (Indian Schools) Development Council. A Committee consisting of the following persons has been formed to organise various aspects of the Conference: Chairman: Hon'ble Dato V. T. Sambanthan, P.M.N., Vice-Chairman: Prof. Xavier S. Thani Nayagam; General Secretary Mr. V. Selvanayagam, A.M.N.; Committee Members: Hon'ble Mr. V. Manickavasagam, J.M.N. P.J.K., Senator S. O. K. Ubaidullah, J.M.N., Prof. C. J. Eliezer, Mr. G. Leo, J.M.N., Mr. S. Palanivelu, Mr. K. Ramanathan, Mr. A. K. Sabapathy, Mr. Murugu Subramaniam.

Kamil Zvelebil Xavier S. Thani Nayagam
Joint-Secretaries
International Association of Tamil Research

V. Selvanayagam,
General Secretary,
National Education (Indian Schools)
Development Council.

EVIDENCE OF LINKS WITH MADRAS

The President Dr. S. Radhakrishnan arrived here on Tuesday from the Armenian capital Yerevan where he had a rousing reception and was honoured by the State University of Yerevan, Armenia is a long way from Madras but many links bind Madras and Armenia. He saw at Matenadaran—an institute of scientific research in ancient manuscripts—a precious copy of the first magazine in Armenian language which was printed in Madras.

It may be recalled that when the Armenians, persecuted by Turks fled from their native land, they found asylum in India. The Armenian Street in Madras is a reminder of the colony of Armenians who settled down there more than two centuries ago. How much the Armenians longed for freedom is evident from the book in Matenadaran printed in Madras containing a powerful appeal to Armenians to overthrow Turks and Persians and establish their freedom.

Among other remarkable manuscripts and ancient books in the Matenadaran collection is a pocket-size beautifully illustrated book on episodes from Bhagavatham. I saw a page from this book colourfully illustrating the Gajendra Moksha story.

The Matenadaran collection which has been enriched over many centuries contains many valuable manuscripts in Armenian and other languages including Tamil. The Madras University should exchange research scholars with the State University of Yerevan whose work can bring to light many little known facts about Indo-Armenian relations.

—*The Hindu,* 18-8-1964.

THE TAMIL HERITAGE

Prof. R. B. Skelton of the Department of Foreign Languages, Auburn University of the State of Alabama, (U.S.A.), writes under date September 9, 1964:

'The Tamil heritage constitutes one of the most brilliant chapters in the development of man's civilization',

KURAL IN FIJIAN LANGUAGE

Mr. S. L. Berwick, a journalist and novelist of Fiji Islands, in his tour of Tamil Nad, visited Sri Kapaleeswarar temple and Tiruvalluvar Temple in Mylapore on August 29. He was accompanied by Mr. V. Subbiah Pillai. He also visited the Maraimalai Adigal Library to see the collection of Tamil books and the several editions of Kural. The universal faiths embodied in the Kural has made a profound impression on him and he has translated it into the Fijian language. He left for Singapore on August 31 on his way back to Fiji.

The Fijian translation of the book is being published by the Ramakrishna Mission in Fiji, with a foreword by Dr. M. Varadarajan.

—*The Hindu,* 4-9-1964.

TAMIL WRITERS

Presiding over the conference of the Federation of Tamil Writers here to-day Prof. A. Srinivasa Raghavan, Principal, V. O. C. College, Tuticorin, said that this conference was being held in Calcutta, because the Federation is anxious to keep in touch with the Tamil writers here and to bring to them the creative ideals of Tamil Nad. One of the objectives of the conference was to spread the message of Tamil among the Bengalis and enable them to know something about Tamil, its literature and how they enriched our national life.

He pointed out that national integration was possible only by the interchange of writings and views from the different parts of the country. It was in this field that the Federation of Tamil Writers had undertaken a mission to spread understanding between States.

He said that writers of Tamil Nad would welcome an annual meeting of writers of one Indian language in Madras State and hoped that the various State Government's concerned and the Centre would come to their help.

Mr. S. P. Venkatapathy, chairman of the Reception Committee, welcomed the delegates. Prof. Srinivasa Raghavan presented

a silver *dwajasthamba* to Sri Narendra Dev of Bengal in recognition of his contributions to the Bengal literature.

Prof. P. N. Bisi, Head of the Department of Modern Indian Languages, Calcutta University inaugurated the conference which was attended by a number of Bengali and Tamil writers.

Various Tamil publications were presented to the Calcutta Rabindrabharathi and Jadavpur Universities, and other institutions in Bengal.

—*The Hindu*, 21-12-1964.

ARCHAEOLOGICAL DISCOVERIES IN KERALA

Among the recent discoveries of the Archaeological Department of Kerala in recent times, the find of terracota figurines in Kodanad (Perumbavoor taluk of Ernakulam district) is the most important. The figurines represent the heads of men, torsos of women, horns of bulls, etc. They are found along with pot sherds of the megalithic culture. It is for the first time in Kerala that terracotta figurines have been found in close association with megalithic finds. Further explorations, it is said would be necessary before any definite conclusion about this association can be reached.

The discovery of four coins on the slope of a hill near Kothamangalam (Ernakulam district) is another noteworthy discovery, in recent times, by the Department. The coins have been identified to be that of the Ottoman Caliphs of Egypt. Similar discoveries have been reported in Gujarat. The coins are under investigation by the Department. The coins of Tippu Sultan of Mysore, issued from their Feroke Mint in Calicut and the French East India Company from their Arcot Mint have also been discovered in Kozhikode district.

Ancient Temples

In addition, rock-cut caves throughout the length and breadth of the State have been explored and the relics collected and exhibited in the museums under the control of the department. Sculptures of Vishnu, Ganapathy, Nagaraja and so on of periods ranging from the 10th to the 14th centuries A.D. have also been added to

the collections. Monuments, both structural and rockcut, of the Eighth to the Tenth Centuries A.D. have also been come across in quite large numbers. The Trivikramangalam and Tirunarayanapuram (structural) temples in Trivandrum and Chiryankil (Trivandrum) taluks respectively and rock-cut temples as in Kaviyoor and Kallil form the most important among them.

The Trivikramangalam temple, now in ruins is particularly noteworthy for the delineation of different dance poses with all the musical instruments of the 11th Century A.D. carved on the balustrade to the steps of the *sanctum sanctorum.* The Kaviyoor rock-cut temple is said to be a perfect example of the early style of rock-cut temples of the seventh to eighth centuries A.D.

—*The Hindu,* 28-12-1964.

MEDAL AWARDED TO SOVIET SCHOLAR

A Soviet indologist, who has translated some classical Tamil writing into Russian, has expressed his "sincere joy" on receiving the award of a silver medal from the Tamil Writers' Association for his works on Tamil literature.

The indologist, Semen Rudin, who was congratulated at a recent meeting by his colleagues at Leningrad University said: "The flattering estimate of my modest work by my Indian friends has given me sincere joy."

Tass said that Rudin and other Soviet specialists were working on translations from Tamil writers and poets, including the modern poet Bharati.

Rudin, who teaches Tamil at the Oriental Department of Leningrad University, is one of the authors of the first Russian-Tamil dictionary.

—*The Madras Mail,* 27-12-1964.

SAHITYA AKADEMI AWARDS

No Tamil Book Selected

The executive board of the Sahitya Akademi which met yesterday under the chairmanship of President Radhakrishnan, selected

13 books for the Akademi Award 1964. The selection was made on the basis of the recommendations received from the Sahitya Akademi's advisers in the languages concerned.

The Award 1964 relates to books first published during the preceding three years (Jan. 1, 1961 to Dec. 31, 1963).

The books and their authors in the South Indian languages are: "Krani-Kalyan" (novel) in Kannada by B. Puttaswamayya; "Ayaikkar" (novel) in Malayalam by P. Kesava Dey; and "Kreestu Charitra" (poetry) in Telugu by G. Joshua.

The executive board did not declare any award for books in English, Tamil and Sanskrit.

The award, in the form of a casket containing an inscribed copper plate and a cheque for Rs. 5,000, will be presented to the author of the books, or his heir, by the president of the Sahitya Akademi, Dr. S. Radhakrishnan, at a special function to be held in Delhi on Feb. 15.

—*The Mail*, 18-1-65.

RUSSIAN STUDIES INSTITUTE

The proposed Indian Institute of Russian Studies will open here in July.

The Institute will be affiliated to the proposed Jawaharlal University.

The first batch of 80 students will undergo a one-year course in Russian studies.

A three-year Honours degree course will start in July, 1966. The subjects would be Russian language and literature and Russian history and economics. By 1967 the Institute plans to introduce a one-year course for teachers of Russian language. Eventually post-graduate and research courses will also be introduced at the Institute.

The Union Government would set up a department for translating Russian to Indian languages at the Institute.

—*The Hindu*, 21-1-1965.

TAMIL-RUSSIAN DICTIONARY

The Soviet Union has brought out a Tamil-Russian dictionary and a Russian-Tamil dictionary will be published shortly.

This was announced at a three-day scientific conference on the language of India, Pakistan, Nepal and Ceylon which opened in Moscow yesterday.

A new Russian translation of the Mahabharata is being prepared in Leningrad.

—*The Hindu,* 21-1-1965.

FOUND: RUINS OF SEVENTH CENTURY THAI CITY

Thai Fine Arts Department officials have discovered the ruins of an ancient city in jungle country 250 miles northeast of here, the Bangkok Post said yesterday.

The English language newspaper said the ruins, complete with remnants of a city wall and outlines of a moat, were found in Chai Poom province.

The paper said Buddha images found among the ruins dated back to the seventh century. Also found were images carved in stone and a stone inscription in an alphabet believed to be of South Indian origin.

The paper said a detailed archaeological study is now being made at the site.

—*The Straits Times,* 2-3-1965.

EARLY CHOLA CAPITAL

Excavations in Woriur

Rare pieces of pottery, terracotta images of human figures, bangle pieces and beads made out of terracotta, glass and copper and a few semi-precious stones and Brahmi inscriptions on pottery pieces were reported to have been found, among other things of historical value, during the excavations made in Woriur by a team from the Madras University, Ancient History and Archaeological Department led by Prof. T. V. Mahalingam.

The discoveries are claimed to confirm not only the already existing tradition and literary evidence that Woriur had been the capital of ancient Chola kings, but also indicate the contacts which those kings had with foreign trade communities which had visited India and also some North Indian communities of contemporary period. The popular belief that Woriyur was destroyed by devastating floods in the river Cauveri is also confirmed by the finding of thick deposits of clay-sand etc. in the trenches dug by the team. A spokesman of the team stated that ceramic and other evidence helped them to get a clear idea of the material culture of ancient Tamils, so as to fix definite dates for the early Chola period.

Woriur is known to be the second capital of the early Cholas, since the 5th or 6th centuries of the Christian era as can be deduced from the great Tamil classics, Silappathikaram and Manimekalai, the first Chola capital being Kaveripattinam, otherwise known as Poompuhar, which had been one of the trade emporia of the world in those days. The other wellknown trade centre in the Chola kingdom had been Arikkamedu near Pondicherry, excavated by Sir Mortimer Wheeler.

Pottery pieces, found indicated a cultural phase of the ancient Tamils. Some of the pottery pieces were described as rare in South India and one variety was said to be exactly similar to a particular type of pottery in North India, assignable to the 4th or 5th Century before the Christian era, some of them seemed to be of the variety which the Romans had brought to India in the First Century A.D. Several pieces were found with Brahmi script. In this connection, it is interesting to note that some of the earliest inscriptions of South India, which occurred on cavewalls, were in the Brahmi script. This showed that though the language of the people in this part of the country was Tamil, the Brahmi script had also been popular all over the country, including Tamil Nad. The discoveries included a big broken pot, found at a depth of about seven feet, with Brahmi script inscriptions, which might be deciphered after the team's return to Madras.

The numerous pottery pieces included black and red ware, which had been in vogue in South India for about 1,000 years from 500 B.C. to 500 A.D. and a painted variety technically called russet-coated ware. In the upper regions of trenches, red ware

of different kinds were found. The terra-cotta-images of human figures (both male and female) were found broken and mutilated. A few ear-ornaments, made out of terra-cotta, were interesting to look at.

The Hindu, 23-3-1965.

THREE LANGUAGE FORMULA IN EDUCATIONAL INSTITUTIONS

Largest number of students of Uttar Pradesh prefer to learn Sanskrit as the third language under the languages formula introduced in the State in 1963-64, according to official figures.

Under the three-language formula, every student of sixth, seventh and eighth standards will have to take Hindi as first language, English or any other modern European language as the second and any one of the Indian languages mentioned in the Eighth Schedule as the third language.

An official spokesman said that choice of the third language was mostly restricted to Sanskrit, Urdu, Punjabi, Bengali, Gujarati, Marathi and Tamil.

The spokesman said the Government was ready to provide teachers for the remaining languages mentioned in the Constitution if at least five students were willing to learn any one of them, but nowhere in the State the required number of students gave option for these languages.

—*The Mail*, 17-7-1965.

THIRUKURAL IN URDU

The Sahitya Academi, Madras, has sponsored the publication of translation of Thirukural in Urdu.

The 150-page volume of Urdu Translation of the great Tamil work, was completed recently by Mr. A. Suhrawardi, Head of the Urdu Department of the Jamal Mahomed College, Tiruchi. It took about a year to have the work translated in Urdu, it is stated.

Dr. K. M. George, Secretary of the Academi, stated that the new publication was expected to be released in Hyderabad by the

Governor of Andhra Pradesh on Aug. 8, and Mr. B. Gopala Reddi is expected to preside over the function. The Academi has also planned to publish translations of Thirukural in all the Indian languages.

—*The Mail*, 19-7-1965.

BOOK ON TAMIL NAD POPULAR IN USSR

Book shops in Moscow are selling among other books about India "the land of Tamils", which describes the customs, manners and culture of 30 million Tamils.

The joint authors of the book are two Soviet indologists, Mr. V. Alexeyev and Mr. V. Makarenko who have been studying the languages, history, literature and the art of South India for the last 10 years. The authors have recently visited the South.

—*The Hindu*, 7-12-1965.

BOOKS TO SUIT TIMES: PLEA TO TAMIL WRITERS

The importance of developing modern scientific literature was stressed by speakers at the 13th conference of Tamil writers held under the auspices of the Tamil Writers' Association at Rajeswari Kalyana Mantapam in Mylapore to-day.

Dr. C. P. Ramaswami Aiyar, inaugurating the conference, said Tamil language and literature had great traditions. One of its main characteristics was the spirit of tolerance. No other literature in the world except Latin, he said, had given the same importance to agriculture.

Dr. Ramaswami Aiyar advised writers to study as many books as possible on various subjects.

Mr. Somalay, President of the conference, stressed the need to publish books that would bring developments in various fields to the Tamil reader.

Scholars Honoured

The conference honoured distinguished Tamil scholars. Dr. Ramaswami Aiyar presented shields to Mr. P. N. Appuswami who had written books and articles on scientific subjects for over 40

years and Mr. K. Appadurai who played a major role in publishing the English-Tamil dictionary of the University of Madras.

Medals were presented to Mrs. Hephzibah Jesudasan, Professor of English, Womens College, Trivandrum, who had rendered Kamba Ramayana and Purananuru in English, Mr. Hasrath Suhrawardi who had translated Thirukkural into Urdu and Mr. Semiyon Rudin, a Russian linguist who had compiled the recently published Tamil-Russian dictionary in the USSR.

Messrs. K. V. Jagannathan and N. Sanjivi spoke appreciating the services of the recipients of the awards. Earlier, Mrs. Jaya Arunachalam welcomed the gathering.

—*The Hindu,* 21-12-1965.

TAMIL TRANSLATION OF SHOLOKOV'S NOVEL

A Tamil translation of a novel by Russia's Noble Prize-winner, Mikhail Sholokov, is now being published in Moscow, the USSR trade representative in India, Mr. A. S. Siderov, said here to-day. He expressed the hope that the book, titled "Faith of Man" would prove popular when introduced in Madras next year.

Mikhali Sholokov's best known work is a four-volume novel called "And Quiet Flows the Don", which deals about the life of the Cossacks in the Don river region. The Swedish academy awarded him the Nobel Prize this year for the "artistic power and integrity with which he gave expression to a historic phase in the history of the Russian people."

Mr. Ciderov said there were plans to publish more titles in Tamil from Moscow. He was participating in a function organised by the New Century Book House here to meet Mr. Juri A. Utenkov, Director in charge of South-East Asia of Moscow's only book-exporting firm. Mr. Utenkov is here to acquaint himself with the book trade in India.

Messrs. S. Chellapandian, Speaker of the Legislative Assembly and S. Mohan Kumaramangalam said that the cultural relations between India and Russia were bound to grow in the years to come.

—*The Hindu,* 21-12-1965.

POLISH SCHOLAR ON LANGUAGE AFFINITIES

Polish scholar and linguist, Prof. Tadeujz Pobozniak, in an interview to "The Indian Express" here on Saturday, observed that there were many similarities between Indian languages, particularly Dravidian and the Ugro-Finnian family of languages of Europe.

Research scholars in universities in Hungary and Finland were now studying this affinity.

Prof. Pobozniak said the Ugro-Finnian group of languages included Hungarian, Finnish, Esthonish and a number of languages or dialects spoken in Siberia like Ostysk, Vogul and Cotyak.

Many European Sanskritists were also now concentrating on the study of the Ugro-Finnian languages.

Prof. Pobozniak suggested that research scholars in India construct a prototype of the Dravidian languages from existing material. He pointed out that there had been no work in this direction since Bishop Caldwell published his comparative Grammar of Dravidian languages in 1856.

With a prototype of Dravidian languages and also one of the Ugro-Finnian languages (yet to be constructed) the affinity between the two groups could be easily settled.

Tamil and Sanskrit had mutually influenced each other in the ancient days and had freely borrowed words from each other, he said.

"It is", remarked Prof. Poboznaik, "impossible to be an Indian philologist without a knowledge of Dravidian languages".

Prof. Pobozniak said he had arrived in India on Dec. 7 on a four-month programme of visits under the programme of the Union Education Ministry of the Government of India, for exchange of scholars between India and Poland. Another scholar, Prof. Iya Lazari Pavloska, was also now in India under the exchange programme.

—*The Indian Express*, 17-1-1966.

INDOLOGY CENTRE FOR BRUSSELS

A 11-member delegation of Belgians and a French national, comprising lawyers, industrialists, professors and a baroness, arrived here yesterday during its 25-day tour of the country.

Led by Mr. G. A. Kestelin, General Secretary of the Belgo-Indian Friendship Association and a Minister of Brabant province, the delegation arrived in Bombay on Dec. 30 from Brussels. Later it visited Agra, Alwar, Fathepur Sikri and Jaipur before arriving here.

Prof. J. Tondriau, Curator of the Far-East Department at the Royal Museum of Fine Arts and History in Brussels, who is a member of the delegation, said, a delegation of this kind was visiting India for the first time from Belgium. The purpose was to encourage tourism besides making a general survey of the country.

The Indian tour of the delegation was jointly sponsored by the association and the Indian embassy in Brussels.

Prof. Tondriau said that, on his return to Brussels, he hoped to help the Indian embassy in setting up a centre of Indology. This is the fifth time Prof. Tondriau is visiting India.

The delegation will visit Aurangabad, Hyderabad, Madras, Madurai, Calcutta, Banaras and Nepal. The itinerary also includes a visit to Allahabad to watch the Kumbh-Mela.

—*The Indian Express*, 7-1-1966.

CONDOLENCE

The Academy of Tamil Culture expresses its profound grief at the untimely death of the eleven members of this delegation on their way home in the disaster that overtook Air India Boeing 707 Jet airliner Kanchenjunga at Mont Blanc on 24th Jan. 1966, and wishes to convey to all the bereaved families its deep felt condolences.

ACADEMY OF TAMIL CULTURE

(Continued from inside front cover)

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